

 The next Delegate Meetings of the Board of Missions will be held at Milwaukee, Wis., October 24th, and at Albany, N. Y., November 7th.

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

AUGUST, 1869.

COMMUNICATIONS.

SYSTEMATIC BENEFICENCE.

No. 6.

HAVING set forth the rule which determines the least amount that we ought to give of our substance for the Lord's work, it is next pertinent to inquire into the mode by which the Lord's tithe should be gathered and expended in the Christian Church.

The ground of the obligation suggests the proper answer to both questions. The tenth belongs to God for the use and service of His Priests. Not, of course, that they may spend it for self-indulgence, or use it to promote their own personal and individual interests—not to sustain them in indolence, or to furnish them the means of accumulation for the future; but that they may devote themselves, body, soul and spirit, to the service of God in His Church, and devise and employ every means for the promotion of His Kingdom among men. "They are God's Ministers, waiting continually upon this very thing," viz., the due celebration of Divine worship, and the instruction and ordering of the people in the ways of the Lord. They are not Ministers of man's appointment, but of God's choosing and ordaining. As of old, the tithe was brought to the Levites, and through them to the Priests and High Priests, and, under due regulation, distributed for the maintenance of the whole tribe of Levi; so now the Christian tithe should be brought to God's Ministers, and be put into their hands to secure the objects of their appointment. Whatever regulation the Church, in her councils, may adopt to insure strict accountability and careful expenditure of what is so received, still this is the great and fundamental principle, that as the tithe is for the Clergy and for their work, they are to receive it and they are to direct its

use. So it was when the Church began—"They who had houses and lands sold them, and brought the price of the things that were sold and laid them down at the Apostles' feet" (Acts iv. 34, 35). And when the charge and distribution of these gifts became too much for them, then they caused the Church to choose out men, full of faith and of the Holy Ghost, whom they might set over this matter (Acts vi. 3); and hence the office of the Deacon, one of whose most important charges should be to aid the Bishop in this great work of receiving and dispensing the revenues of the Church.

And such continued to be the practice in the Church for ages. The Bishop, as the head of the Church in his Diocese, received the weekly or monthly offerings of the faithful, employing for this purpose the agency of his Deacons, as also for their distribution—sometimes also aided by officers specially chosen by and from the Clergy called *œconomi*, or stewards—and out of these revenues provided as there was need for all the wants of the Clergy and of the Diocese. Certain rules were adopted, varying in different Dioceses, for making distribution of these funds, the general principle being, one-third to the Bishop for such uses of charity and hospitality as might be required; one-third to the parochial Clergy for personal maintenance; and one-third to the care of Church buildings and other necessary expenses of Divine worship; the principle being recognized in the whole arrangement that the revenues of the Church were to be given to the Bishop, who, with the advice of his Clergy, or of those appointed by them, should use them for their proper end.

It may be said, however, with much apparent truth, that such a system is so entirely different from what is actually practiced among us, as, however good in theory, to furnish no light as to the present duty of the Church in this regard. The whole system of parochial support has been so completely taken in hand by the laity, and the Clergy have to such an extent consented to an arrangement that often seems to make them hired Ministers, that there would appear no room for the carrying out of the true principles by which the servants of God are to be maintained. Still it is well to look at and to become familiar with the practice of the Church in its earliest, purest, holiest and most Apostolic days, when the Clergy, recognized as God's servants, received also the rights which belonged to them as such.

The wretched, unholy methods of clerical support now in vogue show, as forcibly as any thing can, how far the Church has fallen from her first love. Selling seats in God's house—worldly and sensuous music, introduced at great cost to draw attendants on public worship—the exclusive use of churches by fashionable congregations, for whose especial delight eloquent preachers are secured by large salaries—*establishments* for state Churches—*endowments* for the Episcopate, when the Bishop ought to receive the first-fruits of the constant offerings of a loving people; all these indicate a worldly temper in the Church which would seem to preclude all hope of a return in this matter to primitive usage.

Still there is room for the restoration of this practice in all those departments of Church work which lie beyond the ordinary provisions for the parochial Clergy; while the increase of "Free Churches" depending on the Offertory for their support, shows that the mind of the Church is growing toward a correct apprehension of God's way in this matter. And whenever the weekly Offertory shall be universally re-established as furnishing an open channel through which the Lord's people shall pour into His treasury all that an enlightened conscience and a warm heart shall prompt them to give for the extension of His Kingdom, a long step will have been taken toward that SYSTEMATIC BENEFICENCE which is so essential to the regular and successful working of all forms of Christian activity; and the first and most important practical suggestion we would make, as a conclusion from the arguments and facts thus far presented, is *to the Clergy*—to set before their flocks plainly and clearly the duty to "bring all their tithes into" God's house, and to employ the Church's appointed instrumentality of the weekly Offertory to gather the offerings thus brought.

We may judge of what would be the probable result of such a course by a very easy calculation. The number of communicants in the Protestant Episcopal Church, as based on the returns to the last General Convention, is not less than two hundred thousand. A weekly offering of ten cents from each communicant—and there is scarce one so poor as not to be able to give this, if he would—would yield *one million of dollars*. Imagine this sum systematically given and used for the Diocesan and general Missionary work of the Church in addition to what is now bestowed. What gladness of heart would there be in many a home, and what an impulse would be given to the labors of those faithful Pastors who now toil in their Master's vineyard on stipends hardly sufficient to sustain life! And as the system thus inaugurated should extend, as Christian men, seeing their duty and privilege, and recognizing the excellence of the Lord's appointed way, should be disposed more and more to make their offerings, the stream would swell and enlarge till it should flow out upon all the heritage of God, and provision be made for all departments of the Church's work through the tithes and offerings given of duty and of love, to be received and disbursed by God's appointed Ministers.

While making this suggestion respecting the use of the Offertory, we do not ignore or overlook the fact that in very many churches it is already employed as the chief instrumentality for gathering the gifts of the faithful. We know, too, that these churches where it is so used stand highest in the amount and in the proportion of their gifts for the Lord's work. But still it is true that in a very great majority of our parishes it is not used regularly on every Sunday, but for the most part once or twice a month; while the true notion of its use, as the means of discharging our duty to God, is as yet but to a small degree accepted. But this is the light in which we desire to press

its use on the attention of Clergy and laity—that there is a weekly recurring duty upon every Christian man to bring his offerings into the Lord’s house, and that it is the duty of the Clergy to provide for the discharge of this duty in the way appointed by the ritual of the Church.

Again we urge, then, the universal restoration of the weekly Offertory as the first step toward promoting SYSTEMATIC BENEFICENCE.

HOW TO WORK.

We particularly ask the attention of our readers to the following article. “Delaware” is right; his words are good words—sound, practical, common-sense—full, too, of uncommon energy and Christianity :—

HOW TO BUILD CHURCHES.

HERE is a plan: it has been very successful in a parish in Delaware. Some old churches were almost in ruins, and it was necessary to build several new ones in growing towns. The people could not do half. Raising the Missionary’s small stipend was all that they could accomplish. Several of the buildings looked much like barns; windows and benches were broken; and they were fit only for the wasps which swarmed there. Their improvement was undertaken by _____ Parish. The Rector divided the work among the Sunday-school classes, giving each a specific task. He tacked up the following plan in the Sunday-schoolroom, where all could constantly see it :—

OUR WORK FOR POOR CHURCHES.

Name of Church.	Article needed.	Price.	Class working.	When begun.	Finished.
St. Mark's.....	Font,	\$10	Bishop Lee,	June 21, 1868,	Feb. 21, 1869.
	Bible,	10	Bishop Doane,	June 21, 1868,	Nov. 18, 1868.
	Kneeling Stools,	5	Bishop A. Potter,	June 28, 1868,	
	Window,	10	Bishop Hobart,	June 28, 1868,	
	Window,	10	Bishop White,	June 28, 1868,	
	Bible Marker,	2	Bishop Kemper,	June 28, 1868,	July 28, 1868.
	Alms Plates,	6	Bishop Coxe,	June 28, 1868,	
St. John's.....	Window,	\$10	Rev. Stevens Parker,	June 28, 1868,	Feb. 28, 1869.
	Lectern,	9	Rev. H. Martyn and Rev. Leighton Coleman,	May 16, 1868,	Dec. 20, 1868.
	Credence Table,	5	Rev. R. Goldsborough,	June 21, 1868,	
	Window,	10	Dr. Breck and Alexis I. Du Pont,	July 10, 1868,	
	Window,	10	Archbishop Leighton,	June 28, 1868,	
	Window,	10	Bishops Heber Kerfoot, Whipple and Talbot,	Jan. 5, 1869.	

Now if you sum up this, it is found to be one hundred and seven dollars—a formidable amount for most schools; while ten, or five, or two dollars assigned to each class is something which each will hopefully undertake. The result of his plan was, that many of the classes raised more than ever before; one brought in *as much in three months as it had during the whole of the previous year*. The children took to *earning*, and denied themselves to accomplish their task. It did them more good than they did the poor church.

Their example incited certain members of the congregation, who also worked or articles of furniture. These have been sent, and the old, desolate buildings have been much improved, the Missionary's heart gladdened, and his people roused to work.

There are hundreds of parishes which could set on foot, in a short time, a Mission in the West, or close to their own homes. If a Sunday-school, or several in a town, or, better still, half a dozen together, would divide among themselves the furniture, windows, &c., of a building, the whole could soon and easily be achieved. Different members of the congregation could each assume a ten or five dollar fund. Then let a *definite time* be fixed at which all classes and individuals could send in their funds; and in nine cases out of ten the work proposed would be done. A better time could not be selected than the Sunday of the Offertory for Missions, allowing about three or four months in advance. As the plates pass around, receiving the offerings for the General Board, each one who has worked for a piece of furniture or a window could add his offering, carefully marked and inclosed in an envelope.

Nothing would cause these tributary streams to flow in more freely than the careful selection beforehand of the town or place where the church is to be built, and then the constant giving of information to the people by their Rector, as to the articles required. It seems to us that choice should be made of a place not very far from present Mission stations; and we know that many such who have no decent place of worship, are entreating the Missionaries to give them services. Once erect the building, and scores outside the Church as well as within will attend and become interested.

We think that more could be done by this kind of *concentration*. The burning-glass gathers the rays and kindles a blaze. A parish could concentrate upon one work, and, that done, could pass on to another. The scholars doing their part, a family of children theirs, a sick member his or hers, how easy to do, and do in a little while, what far too often has been called an impossibility! This is no impossibility. It has been tried and has succeeded, even beyond all expectation. It has insured the erection of a church, in one instance, which otherwise might not have been completed for years. It is going on yet, and is doing more than ever. The one parish in which it originated has helped five Missions.

It is time for us to grow tired of waiting for that rare creature to make his rare visit who possesses both a great heart and a great purse. He flies over only once in a century; and why should every locality take it for granted that the next visit shall certainly be to itself? We could be building fifty churches to his one, if each would only contribute *now* his own nail or his own brick.

DELAWARE.

EDITORIAL.

LETTER FROM AN INDIAN MISSIONARY.

THE following letter was, in February last, received from the Rev. John Johnson, an Indian Missionary, by a gentleman of this city, in acknowledgment of a generous gift. The English is not perfect, but we think that our readers will prefer seeing the letter just as it was written. Imperfect English may certainly be excused, where the spirit is so thoroughly Christian and lovely. By this time, the daughters referred to by Mr. Johnson are probably with him and aiding him in his good work. What "good and noble-hearted ladies" will provide that "music instrument for Church services?" Should money enough be sent to us for this purpose, we will see that the purchase is made on the lowest possible terms; and should more be sent than is needed for this purpose, we will forward the balance to Mr. Johnson, to aid him and his daughters in other ways. It is in every way better to sustain these soldiers of the Cross than to leave the poor Indians to be dealt with by soldiers of another order, who frequently accomplish their work by instruments quite unlike the one now asked for. The sweet songs of the Church, even for the purposes of civilization, are better than the bullets and bayonets of the Government.

WHITE EARTH LAKE RESERVATION, MINNESOTA.

DEAR SIR:—Few weeks ago, received a letter from Bishop Whipple; in it contained check one hundred dollars; our joy and gratitude I cannot fully describe to you. It was received indeed at our time of need and great necessity. Having been a poor Missionary among my own countrymen for the last ten or twelve years under Bishop Kemper of Wisconsin, who ordained me to Deacon's orders; now Bishop Whipple, who ordained me to Priest orders. As a stranger to you, permit me to say, in talking with you in the way of writing, you may not understand my broken English readily as with those who are familiar with me. Not many moons ago since I came out the wigwam of my fathers; I was a heathen man, worshipped the sun, moon and stars. I believed, as was taught me by my heathen father, to go towards the setting of the sun after this life, where there was plenty of game of all kinds. This is the belief and faith of my heathen nation. A white man, said they, was the only fit person for Heaven, but an Indian towards the setting of the sun. This was once my faith and worship. But Oh! what a faith of the Red man! when I think of it, it makes me tremble, weep and moan for my poor dying people, because under that faith they die without hope and without God in the world. The faithful Missionary, Dr. Breck, came and visited the

wigwams of my fathers and told us about the God of the white man; we listen and with grateful hearts embraced his instruction, and was led to the foot of the Cross penitent, and received and was baptized now, to the great joy and gratitude of our poor hearts. We never can thank him enough for coming so far away from his people to reach the outcast of the world, and to the great sorrow of our hearts he left us on account of some of the foolish people. It was not altogether to blame the ignorant heathens. The United States Indian Agent told the Indians that the Missionary was doing nothing for the good of their people, that the heathen religion or the Red man's religion was just as good as the white man's religion, and accordingly advised the foolish Indians to drive the Missionary away from them; they did so, foolishly. To such the kind of men sent to the Indians by this great and Christian nation, what can be expected of them? Men of such character unprincipled men, without regard to moral character, and whatever the poor Missionary may or can do, they are all counteracted. No white man knows any thing about the many obstacles the poor Missionary to contend with in the heathen land, particular among my own countrymen. The Bishop of Minnesota, who is much loved by my people, has done much good by his counsels, talk and pen. He has done much in relieving the sufferings of the poor; through his instrumentality and through his preaching he has done great good to my people. Where the Bishop first planted the mission among my people, and where many of my people received into the Church of God, and on the eve improving and prospering in the religion of the Great Spirit, the words of our great father the President of the United States came, that we must move and leave our country and go further West, where the poor Red man is driven towards the setting of the sun. There was no alternate but obey "the Powers that be," and we did go and leave our dear old homes. Yes, it was a sad day to my poor people when they went and pay their last visit to their little graves, and bid them their last farewell to visit them no more. I and my wife visited our little graves and bid them good-bye forever; we left them with tears and with broken hearted; we started to go to the unknown country to us, allotted to us by this great Christian nation. But in the one hand, I am happy to say that I was ever taught to know and worship the God of the white man, and Him only will we worship all the days of our lives.

Since we came to this new country much suffering has been amongst my people, and it is now nearly six months since we came to this new country. Few weeks ago I am happy to say I have baptized seventy persons both adults and children; where I hold my service is in my rude log cabin; on last Sabbath the people could not all come in because there was not room enough for all. It is most interesting to hear them repeat the Lord's Prayer, the Creed and the Ten Commandment, in our own language. We have few hymns translated into our language, which we use on every Sabbath, Bishop Whipple has promised to build us a church and a school-house this coming spring. I have two daughters now in school among the whites, pre-

paring for usefulness among their people, to assist me in my missionary work. The good Bishop has been paying for their schooling. They are good readers and singers; I saw them two weeks ago; they play on piano to almost as perfect as any of your people; my people are very fond of music generally. They are coming home next summer, and will then commence assisting me in the way of teaching. I only wish that some good and noble-hearted ladies would give them some music instrument for Church services.

The good Bishop is coming and pay us a visit early this spring, to commence to put up some kind of shelter for his poor Missionary. I am preparing for some more adults and children for Baptism. Among those who are preparing for Baptism is one of the principal chiefs, and I am going to christen him with your full name by and by, I will then give you short history of him, and if any of your gentlemen and ladies send me their names in full, to call the Indians after them, I shall be happy to do so at any time. My nearest post-office is about seventy-five miles distant. In speaking the suffering of my people in this new country, we had to pay twenty dollars per barrel for common flour here, seventy dollars per barrel for pork; so with every thing. Since I became a Missionary among my own people, I have never heard my children cry for bread, it being the first time on one occasion I had (or my wife had) to boiled acorns for her children. The suffering of various kinds the poor Indian Missionary had to suffer are many, nothing like the white Missionary on salary.

But nothing—no, none of these things—move me from my work. My poor people are dying without God and without hope in the world, and while I have few more days to labor, I must take every opportunity to tell them about the most blessed Saviour of the world. Time is short. Very soon I must stand before the bar of God and give strict account.

Most dear Brother, I thank you very much for your most valuable gift. It was indeed to the great joy of our hearts. We was enable to buy us food and clothing for my children. God bless you and reward you abundantly, here and hereafter, is our prayers.

My post-office address, Otter Tail City, Otter Tail County, Minn.

Truly yours,

JOHN JOHNSON.

"TEACH ME TO FEEL ANOTHER'S WOE."

The following communication has been received at our office:—

REV AND DEAR SIR:—I wish to call your attention to an evil which I think a few words from you will cure, as it arises no doubt from thoughtlessness alone. I live in a country parish where the Rector's salary is about that which your New York policemen receive for their services.

We have among us about twenty subscribers to THE SPIRIT OF MISSIONS. The copies are sent by mail to our Rector. He pays the postage, and the sub-

scribers find them regularly as the month comes round waiting for them in their pews. This is very pleasant for them, and our Rector is probably very willing to pay five dollars a year toward the advancement of the good work, and for the benefit and gratification of his people.

But it has occurred to me whether, if the list of subscribers should increase to fifty, as I hope it may, and if we should have a hundred subscribers to THE DOMESTIC MISSIONARY, and as many to THE YOUNG CHRISTIAN SOLDIER, it might not prove rather a burdensome tax, and whether under such circumstances a poor Clergyman might not be pardoned if he forbore to urge the wide dissemination of these publications very warmly upon his congregation.

Will you not, dear Sir, say a few words to open people's eyes to their duty in this matter?

Very respectfully,

M. D.

We congratulate "M. D." upon the possession of a rare and valuable faculty—a faculty, viz., which enables him to understand that what would be a pecuniary burden to a layman is also an inconvenience to his Rector. It would seem to be the opinion of some of the Laity that when Episcopal hands have been laid upon a man for the purpose of ordaining him to the Ministry, a species of magic is imparted to him whereby he becomes empowered to set at defiance the philosophic maxim, *Ex nihilo nihil fit*, and, like some wizard of strange ability, to extract innumerable pence from an empty purse. A little faith is imagined to go a great way in feeding the half-starved Missionary, and it seems to be feared that if bread and butter be added, without a good deal of caution, he will, like Jeshurun of old, wax fat and kick. It needs no lengthy array of facts to demonstrate the general prevalence of an impression among the Laity, that a Clergyman can live under circumstances which would speedily cause any person not ordained to be discontented with his lot.

It is therefore with satisfaction of a very unusual kind, that we signalize the possession on the part of "M. D." of the discerning power before alluded to. We rejoice, too, that he has exercised that faculty and ventured so boldly to propound the doctrine that, what laymen would not submit to, ought not to be exacted from the Clergy. If our wardens and vestrymen throughout the land were to borrow some of "M. D.'s" ideas on the subject of justice (we do not speak of generosity, for this can without any very large sacrifice be dispensed with, if we have the former conceded)—if, we say, some of "M. D.'s" ideas on the subject of justice to the Clergy could only be imparted to about two thousand of those illustrious and energetic bodies

that regulate clerical stipend questions, what an immensity of good would result! It would not long remain true that the average net gain, annually, to the ranks of the Clergy from all sources is only sixty-six.

We suggest as a remedy for the evil so justly noticed and so correctly estimated by "M. D." the following: If *THE SPIRIT OF MISSIONS*, or the other periodicals published at this office, are sent to the Rectors of parishes for subsequent distribution, then let the Rectors receive the subscriptions, and let the subscribers add to their subscriptions the postage for a year.



REPORT OF THE BISHOP OF COLORADO, NEW MEXICO AND WYOMING.

CONCLUDED FROM OUR LAST NUMBER.

FORT UNION.

FROM the Sunday-school I went to the hospital and addressed a large number of the patients, who with apparent gladness gathered together to hear the word of exhortation and consolation. In the evening I preached again in the chapel. The congregations were large and attentive, and among them I was glad to notice many of the officers. I was particularly gratified to see the General in command of the post kneeling at the table of the Lord to receive, as an humble disciple, the memorials of the Saviour's love. Such examples of Christian obedience, in places of authority, exert a salutary influence amid the worldliness and wickedness everywhere so prevalent.

I was, moreover, pleased to witness the marked respect paid to the Chaplain, indicating the high esteem in which he was held by officers and men, and the consequent healthful influence, moral and spiritual, which he is exerting by his consistent example and the faithful labors of his holy office.

On Tuesday, the 30th, in company with Mr. Woart, I left the hospitable quarters of the Chaplain, whose family had done every thing to promote my comfort while their guest. We traveled in an ambulance, and before night reached Los Vegas, a Mexican town, having only six or eight American families. Soon after our arrival the dead body of a young man, about eighteen years of age, was brought to the hotel. He had been instantly killed a few hours before by the fall of a telegraph pole, while he was endeavoring to adjust the wire. He was a stranger, without any known relatives in the land. Strangers followed his body by moonlight to its resting-place in a foreign country. The burial service was said by my brother Woart, and I made an address to the uncovered multitude as they stood amid the stillness of the night in awe-stricken silence around the open grave. I trust that the influence of this solemn service will not be lost upon those who attended it. Such provi-

dences are the fearful emphasis which God lends to His own words, "In such an hour as ye think not, the Son of Man cometh."

On the 2d of July we reached Santa Fé, the capital of New Mexico, and were cordially received and hospitably entertained by General Heath, the Secretary of the Territory.

On Sunday, the 5th, Divine Service was held in the hall of the House of Representatives, the use of which was kindly tendered by General Heath. Morning Prayer was read by Rev. Mr. Woart, and I preached, confirmed one person, and administered the Holy Communion. In the evening I preached again.

The headquarters of the General commanding the district and also the residence of the Governor are here. At the request of the American population, Mr. Woart, by permission of his commanding officer, has frequently gone to Santa Fé and held service for the benefit of the resident military officers and civilians who desire to enjoy the benefits of the ministrations of our Church. In this way he has accomplished much good, at no little cost of time and labor, thereby extending materially the sphere of his duty as a Chaplain in the army.

I met several gentlemen at Santa Fé interested in the extension of our Church in this Territory. They expressed a strong desire for the permanent services of a resident Clergyman, and assured me that in case a Missionary should be sent to them they would at once take measures for the organization of a parish and the erection of a church edifice, toward which they would willingly contribute according to their ability.

Here, at the capital of New Mexico, in the heart of a Roman Catholic community who have been for nearly three centuries as effectually excluded from all intercourse with the Protestant world as has been the Chinese Empire, and whose condition, social, moral and spiritual, exhibits the fruits of their religious training—in such a place, a part of our own beloved land, and where many of our Protestant fellow-citizens have made their residence, we should let the light of God's pure Gospel shine henceforth from the altar of His Church, that it may be to this people what Christ designed it to be for all mankind—"the light of the world." May we not learn a lesson from the Christian tribe of Pueblos, who keep their altar-fire constantly burning night and day, in season and out of season, from generation to generation, zealously watching and faithfully feeding its flame, lest by any means it should go out and leave them and their posterity in the darkness of that despair which would follow the failure of their deliverer to make his advent? Shall not our faith and zeal for God's eternal truth revealed for the world's salvation equal theirs for the coming of Montezuma?

We cannot with any hope of success send a Missionary to these native Mexicans. Such an attempt at their conversion, by aggressive action directed against their system, would only serve to intensify their opposition; but we should surely have a Missionary among them.

Where shall I find the man who is so much the soldier of Christ that he is

ready to volunteer for the service of unfurling the banner of the Cross, and standing manfully by it, at this point of the frontier, for the sake of the souls of the people and the honor of the Redeemer in the extension of His Kingdom?

CIMMERON MOUNTAINS.

Gold has been discovered in the Cimмерon Mountains, where there is already a large population. I have taken measures to secure a lot at Elizabethtown, which is the chief settlement. Here we should have a Missionary immediately. I have no doubt that the people, now entirely destitute of all religious privileges, would liberally aid in the support of the Gospel among them, if a suitable Minister could be sent.

TRINIDAD.

On Tuesday, the 7th of July, I left Santa Fé, and on Thursday evening held a service at Trinidad. This place was formerly in New Mexico, and though now within the geographical limits of Colorado, is essentially a Mexican town. Of late there has been a considerable addition to the English-speaking part of the population. My proposition to hold a service was cordially responded to.

The use of a dance-hall, connected with a saloon, was offered by the proprietor, who, as a further inducement to hold the service at his place, agreed to arrange the room in proper order and *close his bar* during the services. His proposition was accepted. The seats and lights were duly prepared. The fiddler's platform, which was somewhat elevated, was converted into a pulpit, and a washstand turned into a reading-desk. I was pleasantly surprised at the large attendance. We used the admirable Mission Service, arranged by Mr. Wolfe. The responses were good, many evidently making them for the first time. It was said that this was the second service at which a Minister of the Protestant faith had officiated in this town.

After the service I met several gentlemen, who expressed a strong desire to have a Clergyman among them, and who thought that means could be raised among themselves for the erection of a church. So far as I could learn, there was not a resident in the place who was familiar with the Prayer-book; yet they were ready for such a mode of worship. There is in the mind of these intelligent frontier people a ready conviction that the Protestant Episcopal Church is in some way exactly adapted to their wants, and so is fitted for the mission of a pioneer Church. My own increasing observations confirm this opinion. We have, in our Liturgy, Doctrines, Order, Rites and Ministry, what the people in a new country, where Society is in a formative condition, need, not only as a purely spiritual system, but as a conserving and elevating power, which begets and promotes the highest form of an ennobling civilization. The question for the Episcopal Church to decide is, whether she shall fulfill this glorious mission for which the

Divine Head has so graciously fitted her, and do the work in this great Western world which no other Christian body can as effectually do.

This Report goes out in search of the response which shall be made to this demonstration of the capabilities of our Communion to evangelize a new-born empire.

Many years ago, when the United States declared war against Mexico, they called for men, and an army was promptly furnished for the conquest of that country. As the result of that campaign, this Territory of New Mexico became a possession of the United States. Now I ask for at least one volunteer to go to this same land to plant the standard of the Cross for the rescue of the lost from the dominion of death.

On Monday, Sept. 14th, a parish was organized in Santa Fé. The people are ready to do what they can in the erection of a church and for the support of a Clergyman. Must I return and revisit that Territory, and have neither a Missionary nor the promise of one to break to them the bread of life? I pray that the Holy Ghost will pour into the heart of some Minister of the Lord Jesus such a measure of the mind which was in Him that the ordained disciple will take up the Cross and go straight to this outpost.

COLORADO.

On the Sunday after I reached Colorado, being Whitsun Day, I officiated in the temporary Chapel of Calvary Church in

GOLDEN CITY.

Morning Prayer was said by the Rev. William J. Lynd, formerly of the Diocese of New Jersey, who, since my last Report, has entered upon his duties in this Jurisdiction as a Missionary of the General Board.

I preached and administered the Holy Communion. This was the first time that the Lord's Supper had been celebrated by our Church in this place. On this occasion was used a handsome Communion Service, presented by St. Timothy's Church, Philadelphia, to Calvary Church, Golden City. Such gifts, from Churchmen in the East to their brethren at the West, are most happily expressive of that fraternal sympathy and affection which endear the disciples to one another, and unite them in the bonds of an endearing brotherhood. These tokens of holy love do an office which ends not with their sacred use. Parishes and individuals can do much in furthering the interests of their Master's Kingdom by such like Christian charities, which in both giver and receiver will promote the Communion of Saints. I hope yet to record many similar gifts from those whom God hath blest with the means of blessing others.

At a subsequent visit to this parish I confirmed five persons, the first-fruits of the labors of the Missionary whose devotion and self-denying zeal are worthy of all commendation.

CALVARY CHURCH.

In my last Report I stated that I had laid the corner-stone of Calvary Church. It has been completed, and was consecrated to the worship of Almighty God by me on Wednesday, September 23. There were present, of the Clergy, and taking part in the services, the Rev. Messrs. Lynd, Hitchings, Byrne, Winslow and Whitehead.

This church is built of brick, in the Gothic style of architecture, with an open-timber roof, and is the finest ecclesiastical edifice in the Territory. The windows, of enameled glass with stained borders, are a present chiefly from Sunday-school classes at the East. The large triplet window is a memorial window, and is the gift of a family for many years connected with Grace Church, Providence, R. I.

The contribution of seventeen hundred and fifty dollars, by a member of St. John's Church, Elizabeth, N. J., has enabled this infant parish to build this beautiful and substantial temple for the service of Almighty God. To the Christian liberality of this noble-hearted layman are the people of Golden City indebted for the means of securing and enjoying so great a benefit, which is alike a blessing to the community, an ornament to the town, and a credit to our Communion.

The Bible and Prayer-books for the desk and chancel were a present from a Sunday-school class in St. Mark's Church, Boston.

The font is a gift from a young ladies' Bible-class in St. Luke's Parish, Germantown.

COLLEGIATE SCHOOL.

Soon after Mr. Lynd entered upon his duties as a Missionary, he established a classical school, and thus laid the foundation of what I trust will, by the help of God, grow into a diocesan institution that may at length attain collegiate proportions. Mr. Lynd's qualifications as a classical scholar, his long experience as a successful teacher, admirably qualify him for the position which he fills.

Golden City lies at the foot of the mountains, and is within fifteen miles of the capital of the Territory, with which it is to be connected by a railroad that is now in the course of construction. Its locality is well suited to the purposes of a general institution of learning.

NEW MISSION.

Mr. Lynd, with the spirit of a true Missionary, has commenced holding services at the residence of a parishioner who lives about twelve miles away. Here a Sunday-school is to be immediately organized. It is alike our duty and our policy to multiply as far as possible outlying stations; but the *lack of men* to do this work is our great hindrance in prosecuting effectually the work of Missions in a new country.

DENVER.

On the evening of the first Sunday after I reached Colorado, I preached in St. John's Church, Denver, and on my return from New Mexico confirmed three persons in this parish.

NEVADA.

On Trinity Sunday, June 7th, I preached and administered the Holy Communion in Christ Church, Nevada. On this occasion was used for the first time a new and handsome Communion Service, which was the gift of a Sunday-school class in St. Mark's Church, Grand Rapids, Michigan. These young soldiers of the Cross have, by a little self-denial, secured for the use of an infant parish in the Rocky Mountains the means of celebrating with convenience and sacred propriety the Sacrament of the Lord's Supper, and which for generations may be an abiding memorial of their interest in the mighty work of the Church. I trust this example will be followed by classes in other Sunday-schools. During the present season I have confirmed three in this parish, and at every visit have catechised the children of the Sunday-school, and am happy to say that the scholars give gratifying evidence of faithful training in that instruction which the Church expects from all who take upon themselves the duties of a Sunday-school teacher.

Christ Church is the only place of worship in the town. The people, nearly all of whom were strangers to the service, have learned to love it, and the fullness of the responses is a pleasing evidence that they are becoming more interested in and more appreciative of our Liturgy.

The Rev. Mr. Byrne, who for more than a year has been a Missionary at this station, has done well. He labors with untiring zeal, commands the respect of the people, and exerts a salutary influence in the community. He has lately commenced holding services in Leavenworth, a mining settlement some two miles from the church. In these neighborhood gatherings great good can be done, in affording to many the privileges of public worship who otherwise would not enjoy them.

This parish is now making an effort to build a parsonage, in which there is good prospect of success.

CENTRAL.

For several months the Rector of St. Paul's Church, Central, was absent at the East. During a portion of this time the church was closed. In his absence I confirmed four, and since his return I have confirmed eight, making twelve as the whole number of this season. In consequence of the ill health of the Rector, the afternoon service for the benefit of the colored people has been discontinued. I trust that some means may be devised for renewing these services, in which this class of the population appear to be much interested.

St. Paul's parochial school is now instructed by a young man, and is making

satisfactory progress. I have made four visitations to this parish during the present season. On all my visits to Central since I came to the Territory I have enjoyed the hospitalities of Mr. John Young, whose family have by their kind attention made my mountain home very pleasant.

BLACK HAWK.

Services have been held in this place for nearly a year. A brick building, centrally located, has been rented for a chapel, and has been very conveniently arranged in church-like manner. The Rector, the Rev. Mr. Whitehead, has been transferred to this Jurisdiction from the Diocese of New Jersey.

Mr. Whitehead's salary is paid by a lady of the parish of Holy Trinity, Philadelphia, through the Church Missionary Society. What a blessed satisfaction it must be to this female disciple that God hath given her the means, and with it the disposition, to maintain an Ambassador of the Lord Jesus on this frontier! That pleasure is materially enhanced in this case by the fact that the Missionary has proved himself to be a true and valiant soldier of the Cross, who in the outset of his Ministry left the comforts of home, and has given himself to the work of preaching Christ crucified where God has called him, and where so few young men are willing to come, and whose labors have been crowned from on high by a signal success.

On the evening of the first Sunday after Trinity I confirmed sixteen in St. Mark's Chapel, Black Hawk. Fifteen of this number were adults, and were among the most substantial people in the place. These were the first-fruits of the ministry of the Missionary.

The Sunday-school is in an excellent condition under the immediate superintendence of the Rector.

Congregational singing has been adopted in this parish with a gratifying measure of success.

On Friday morning, August 7th, I admitted Mr. Whitehead to the Priesthood in St. Mark's Chapel.

It is hoped that in the course of another year measures will be taken for the erection of a church in Mountain City, a settlement midway between Central and Black Hawk, which has a considerable population who evidently do not attend worship at either place. Here is a missionary field which can be cultivated with profit by the Rectors of St. Paul's and St. Mark's, and which I hope will ere long be occupied by them.

A year's experiment has more than satisfied me that it was wise to have parish organizations in the three towns of Nevada, Central and Black Hawk. Though the former and the latter are within a mile and a half of Central on either side, the face of the country is such as to render it so inconvenient for the people to attend at Central, that if they cannot have the privileges of public worship in their own immediate locality, they will not go to church at all. Now we have congregations at Nevada (where our church is the only

place of worship) and at Black Hawk, which are about as large as that of St. Paul's, Central, with Sunday-schools in both places.

A parish-school was established in St. Mark's Parish some months ago and has been encouragingly sustained.

EMPIRE.

Last year I consecrated Emmanuel Church, Empire. Almost immediately thereafter the Missionary in charge was compelled to remove from the mountainous region in consequence of ill health, since which time the church has been closed. I am sorry to say that all my efforts thus far to secure a Missionary for this district have failed. Here we have a tasteful church edifice in a pleasant locality, where the richness of the mines gives promise of future growth. At this point, several years ago, was made one of the earliest efforts to establish the Church in this Territory, and here, I trust, we shall yet have a flourishing parish, when a faithful Minister can be found willing to labor there. Six miles from this place is

GEORGETOWN,

one of the largest and most promising places in the Territory. It is situated in the midst of a very rich silver-mining district, and already has nearly three thousand inhabitants. The Rev. Mr. Winslow was for several months the Missionary here and at Empire, but left for the southern part of the Territory, hoping that its milder and more uniform climate might work a restoration of his health. Since that time the station has been vacant. Last year a lot was secured and the foundation of a church was laid. I have preached in Georgetown on three different occasions the present season, and have been much gratified to find that, notwithstanding the discontinuance of the services, there has been but little or no abatement of interest on the part of the people.

On Monday evening, September 14, I preached in the hall usually occupied by the Congregational Society. At the close of the service a parish was organized by the name of Grace Church, and wardens and vestrymen were elected, consisting almost entirely of young men who manifest an earnest zeal in the renewal of the work of building a church edifice, though they are deprived of the ministration of an Ambassador of Christ. They hope to commence the erection of a church at once. The gift of the sum of fifteen hundred dollars from a lady belonging to Grace Church, New York, will enable them to complete it. I know of no more promising point as a missionary field for a Minister whose heart is wholly in his Master's cause than Georgetown. Other Christian bodies are erecting churches. Must we be compelled to stand still and see this extraordinary opening close upon us in favor of others, because a Missionary cannot be found willing to come here and occupy it? I trust not. From Georgetown I went to

IDAHO.

This place is fifteen miles from Georgetown and six from Central. In this locality are famous hot springs, which have made the place one of popular resort during the summer. Persons from all parts of the Territory visit it, and many from the East have been there the present season. The natural scenery is grand, and it will, no doubt, become a very popular watering place; moreover, it has a considerable resident population. There is no place of worship of any kind within six miles. The citizens, a few weeks ago, presented me with an eligible lot in a central locality, measuring eighty-eight by one hundred and twenty feet, on which a church is to be erected by a gentleman belonging to the parish of Calvary Church, New York, which will be completed in a few weeks.

My plan is to have a service here every Sunday afternoon, sustained by the Rectors at Central, Nevada and Black Hawk, who will officiate by turn. The importance of establishing our services at this point must be apparent. They will become the centre of a far-radiating influence.

PUEBLO.

On the second Sunday after Trinity I visited Pueblo, where I preached twice and confirmed three persons. This Apostolic Rite had never before been administered in this place. Here the Rev. Mr. Winslow has officiated for the last eight months, extending his ministrations several miles down the Arkansas. Pueblo is the chief town in Southern Colorado, and the centre of a large agricultural district of country. It has considerably increased in population within the last two years, and will be a place of much importance. Here a parish has been organized by the name of St. Peter's, and wardens and vestrymen have been elected from among the most intelligent and influential citizens of the town. A church is now in the course of erection, which will be completed this autumn. The donation of fifteen hundred dollars from a lady of St. Mark's Church, Philadelphia, will enable this parish to secure for itself a church in the infancy of its existence, and which, at least for the present, will be the only house of worship in the place.

The services of the Rev. Mr. Winslow have been very acceptable in this community, and his self-denying labors have been blest in laying the foundation of a parish which, I trust, under his faithful ministrations, will attain a point of great influence in this section of country. On my return from New Mexico I spent another Sunday in this country town, remaining several days. On both occasions I was the guest of Governor Hinsdale, where I received a warm welcome and found a pleasant home.

CAÑON.

On the sixth Sunday after Trinity (July 29th) I officiated in Cañon, fifty miles from Pueblo, and preached morning and evening, confirmed one person, and administered the Lord's Supper. Here a lot has been secured and some

subscriptions obtained toward the erection of a church. For three months previously Mr. Winslow had made his residence here, where he taught a select school for young ladies.

Should I secure an additional Missionary for this part of the Territory, the two will be able to sustain services at Pueblo, Trinidad, Cañon and on the Arkansas. I am extremely anxious to consummate such an arrangement. Southern Colorado having a remarkably fine climate, is a desirable place of residence, and it is to be hoped that there may be no delay in obtaining a Clergyman as a co-worker with Mr. Winslow in the labors of his promising field.

While at Cañon I was entertained by Thos. Macon, Esq., the hospitalities of whose family I had enjoyed on my previous visits.

On Monday morning I left Cañon on my return, and rode in a farmer's wagon used for carting grain, making a seat of my valise, fifty miles across the country, reaching a tavern on the post-road before nine in the evening. At five the next morning took the stage and rode fifteen miles before breakfast, and seventy-five miles after breakfast, which brought me to Denver, where I arrived in the early part of the night but little fatigued.

FAIR PLAY.

I had intended to visit Fair Play on the fourteenth Sunday after Trinity (September 13th), but in consequence of the Indian outrages in that part of the Territory it was not deemed prudent to make a journey of a hundred miles in that direction. I was therefore compelled to defer the visitation until another season.

This is a pleasant town, at the head of South Park, close to the mountains, and among the mines, and yet in the vicinity of agricultural districts. It is the chief place of trade in this section, is the county town, and will, no doubt, soon have a large population. Here are a few Church people deeply interested in establishing our services, and here we should have a Missionary, whose ministrations may not be confined to this immediate neighborhood, but will find ample scope in the region round about, where there are numerous settlements. I hope yet to find the man for the place, and to secure the means which will insure for this people the benefits of a consecrated place of worship. A church would indeed be a beacon on a hill, casting its rays of divine light far away among the mountains, down the ravine and over the plains, to the conviction, the comfort and the edification of multitudes who are now largely deprived of the means of grace.

There are many other places in this Jurisdiction where Missionaries are needed, where the people are ready for our services, and where churches should be built; but it is not necessary to occupy the pages of this Report with an account of what at present we have no means of supplying.

PAROCHIAL SCHOOLS.

In a new country, where the facilities for education are necessarily limited, it becomes a matter of the first importance, in carrying forward the missionary work, to combine with it the influence of educational institutions. The Roman Catholics long ago understood this and have wisely acted upon it. As soon as I entered the West I saw their policy and their power plainly enough developed in this direction. Go where you will, their seminaries meet your eye in every principal town, occupying attractive buildings in central localities, and possessing every facility for educating children, especially girls, from the first rudiments to what are commonly considered the final accomplishments of a young lady's education. What else they give, and what, in addition to the tuition, they receive as a compensation, which induces all this painstaking for the benefit of children of Protestant parents, I need not say.

I felt that in providing Clergymen and building churches I was accomplishing but a part of the great duty of my mission. Hence, I early turned my attention to the subject of parochial schools, as an important auxiliary to our Missions—in fact, a part of the system itself.

The first parish-school was opened in St. Paul's Parish, Central, and was for some time taught by the Rector. A room was fitted up, school furniture provided, and teachers secured at considerable expense. During the last year it has been under the instruction of two young ladies and has been well attended. It is at present in charge of a young man, with a good promise of success.

At Black Hawk the Rev. Mr. Whitehead, very soon after he entered upon his duties as a Missionary, considering that the instruction of the children was really a part of his cure, secured a room, employed a teacher, and established a school in connection with his parish. It has been under his own immediate supervision, and has been so far patronized by the people as to be nearly self-supporting, and I have no doubt will more than maintain its present status.

At Golden City the Rev. Mr. Lynd, early after his arrival, opened a school, which he has taught with good success. This work he has done personally, in addition to his labors as a Missionary. I regard this undertaking as not only important in itself, but as the foundation of a future institution of which I may more particularly speak in another part of this Report. Mr. Winslow opened a school at Cañon for the instruction of young ladies, which he continued until he decided to make his permanent residence at Pueblo, where, I trust, it will not be long before a school of some kind will be established in connection with the Church.

I have already mentioned in another place that in Cheyenne the Rev. Mr. Cook commenced a parish-school soon after the consecration of the church.

As soon as a suitable teacher can be found, Mr. Cook purposes to open

a school at Laramie, where it is thought that sufficient patronage can be secured to sustain it.

It is desirable that parochial schools should be multiplied as Missionaries and parishes are increased. To this end I shall lend my influence and efforts.

DIOCESAN INSTITUTIONS.

Almost as soon as I set foot in Colorado for the first time, I felt the absolute importance of establishing an institution for the instruction of girls, adequate to the wants of the Territories which constituted this Missionary Jurisdiction.

I found in Denver a Roman Catholic Convent, with a school for girls attached, attended very largely by the daughters of Protestant parents. It was the best school in the Territory, and was doing its work evidently to the satisfaction of those who were conducting it.

I resolved at once that I would appeal to the Church at the East for the means of establishing a girls' school, of a character which would supply the wants and command the confidence of the people on this extended frontier.

On my return to Colorado last year the citizens of Denver presented me with the deed of a lot, conveniently located, commanding a fine view of the mountains and the surrounding country. On this site has been erected

WOLFE HALL,

which is a substantial brick building, fifty feet square, two stories high, with a French roof, from which rises an observatory, surmounted by the symbol of our faith. It stands on an elevated site, and can be seen for a long distance. Special pains have been taken in its construction, to combine substantiality, convenience and good taste. It is almost entirely void of ornamentation, and yet such are its proportions and lines of architecture as to produce an effect which has led people to estimate its cost variously from twenty-five to fifty thousand dollars, whereas the building has actually cost less than eighteen thousand dollars.

On the first floor is the principal school-room and the primary department, recitation-room, reception and music-room, library and dining-room, and, in a projection, the kitchen, bathing-room and wood-room.

On the second story are apartments for the Bishop, the Principal and the Matron, and also the guest-room, with music-room, and other rooms not yet occupied.

The entire third story is one dormitory, divided into alcoves.

The building is heated by a furnace, and due attention has been given to the means of securing ample ventilation. All the arrangements connected with the wants and comforts of a boarding-school are, it is believed, quite as complete as were those of similar institutions at the East in the beginning of their career.

The Hall was opened to the public by suitable religious services on Tuesday, the 1st day of September. On the following morning the exercises of the school commenced.

Mr. C. Ames Spencer, of New York, a graduate of Columbia College, who for the past ten years has been engaged in teaching, has been appointed the Principal; Miss Mary E. King, of Boston, is the Vice-Principal, and there are six assistants.

The school numbers seventy pupils, and is entirely self-supporting. I determined at the outset that, if possible, it should maintain itself—and by this I mean that the income of the school should support the household and pay the teachers. There may be circumstances of a providential character which may sometimes make an exception to this, but no plan of mine and no plan of other people shall be allowed to violate this inflexible rule whereby incumbrance shall be incurred.

The Church, by her generous contributions, has enabled me to complete this undertaking, and it has been completed without debt or bonds or any such thing, and we have neither rent nor interest money to pay. The house is plainly but comfortably furnished. We need some things to make complete the facilities for carrying on the school efficiently, but we can do without them until some of our friends shall furnish us with the means of obtaining them. We need another piano, a philosophical apparatus, &c.

From John D. Wolfe, Esq., of New York, this institution received a gift which secured the erection of the building. In addition to this generous donation, there has been received from a member of St. Michael's Church, Bristol, R. I., fifteen hundred dollars; from a lady of Calvary Church, N. Y., a thousand; Grace Church, Brooklyn, a thousand; a member of St. Mark's, N. Y., seven hundred and fifty. From the Church of the Incarnation; a member of the Holy Communion; three members of Grace Church; a brother and sister of the same parish; two members of the Church of the Ascension; St. Thomas' Church, in the city of N. Y.; a member of St. John's Church, Elizabeth, N. J.; a family of St. Luke's Church, Philadelphia; member of Emmanuel Church, Boston; Rev. Mr. and Mrs. McC., five hundred dollars each; and four hundred from a lady of St. John's Church, Lowell, with other contributions of smaller sums. For these donations our most grateful thanks are due.

Already is the power of this school felt. It has turned the tide of young life which was flowing noiselessly into the channel of the Romish communion. This wide-spread tendency has been averted, and Protestants of all creeds (with a few Israelites), from various parts of the Territory and beyond it, are sending their daughters hither, where they will receive a thorough education founded on the principles of a pure religion, as held and taught by the Protestant Episcopal Church. Every day its sphere of usefulness is enlarging. It is the foremost educational institution in six Territories. Who can undertake to measure its power or bound its influence on this vast frontier? There it

stands, a noble monument of a wise charity; and there I trust it is to stand for generations, under the protection of Almighty God, to do its great and glorious and ever-increasing work, in training the future mothers of this Western Empire in the paths of that wisdom which is sanctified by our holy religion.

Who that has given a dollar towards it, does not rejoice and thank God for having made such an investment in Colorado? This school in its infancy is commended to the prayers of all who love their Lord, His Church, their country, and who desire the truest welfare of the world. God be thanked, Wolfe Hall is finished, and furnished, and paid for, and self-supporting. In its construction I have aimed at completeness and permanency; it has been built of brick, and within the means in my hands for that purpose, and is now doing its glorious work. I ask not for further installments with the promise of future success. I ask those who have helped me to do this work to receive their dividends from the investment in the form of the great and perennial good which is springing forth as the fruit of their benefactions. This undertaking may therefore in this wise be considered complete, and has all been accomplished for about *twenty-two thousand dollars*.

I now ask the Church for the same amount to enable me to do the same thing for boys. My plan is to make the classical school at Golden City, now taught by the Rev. Mr. Lynd, a collegiate institution. Land has been offered to me for this purpose. The town is within fifteen miles of the metropolis of the Territory, with which it is to be connected by a railroad; pleasantly situated at the foot of the mountains, in a healthful locality.

I want the means for erecting at once a brick building which shall answer as an Academy or preparatory department, which under the smile of Heaven may ultimately grow into an incorporated University. There is no such institution in any of the six outlying Territories. With this Academy I propose to connect a Training School for the education of candidates for Holy Orders.

Shall I have the means of completing and paying for this second great educational enterprise in this vast field?

We can have the ground and hold it, if we take it *now*. The people will help those who move first. The way is clear for our Church in this direction. Of course I cannot undertake to do this without means. I ask the Church again to have faith and help me, that this institution may be at once established. I have no doubt that, as is Wolfe Hall, so would this College be—self-supporting at the outset.

Will not, then, those who have the means now feel that this is the time, and this is the place, and this is the form for them to show their faith by their works, and to do something that shall be a blessing to the Church and to the land after they are dead, for ages to come, perhaps to the very end?

CONSECRATED GIFTS.

In my first Report I appealed for aid in carrying on the work which the Church sent me to do. I am glad to say that many responded to that appeal, and in some instances with a noble liberality. To all who, by their alms and their prayers, have helped me lay the foundations of Christ's Kingdom on this frontier field, I make my most grateful acknowledgments. They know not, nor in this world can they know, what great good by God's grace they have been the means of doing through their gifts, consecrated to the glorious work of extending Christ's Kingdom. Were they to ask me what I have done with their money, I can only reply: Some of it has been expended in supporting the living Missionary, who has gone forth over mountains and plains to preach Christ crucified; some in the erection of churches, within whose walls multitudes for generations to come will be gathered to worship God and to enjoy the means of grace, and where they and their children will be trained for Heaven; some has been expended in establishing schools, where the young shall be educated on the principles of that religion which shall fit them for the duties of this life and for the life to come.

No human mind is capable of placing an estimate on the value of such benefits as these. Not until we can number the ages of eternity, and measure the glories that fill forever the habitations of Heaven, can we appreciate the blessings which have come to a single soul through the divine instrumentality made available by your Christian liberality. Think of all this not for a single soul, but for multitudes—not for this time, but for all time, and long, very long after you have entered upon your reward. Think of this, and tell me what investment of yours, great or small, in the possessions of this world have ever brought or ever will bring to you or to yours a dividend so valuable in the rich fullness of an unfailling satisfaction. Even this satisfaction is enhanced by the thought that your gifts have been in a form which is perpetually associated with God's Temple, or the services celebrated within its courts.

Some have given a bell, some have contributed a communion service, some have furnished books for the desk and altar, and others have made an offering sufficient to insure the erection of a church. In these instances the gift is directly and distinctly connected with the sanctuary and its services.

But this pleasure is sometimes enhanced by another association which enshrines hallowed memories in their offerings. It is a beautiful Christian custom, becoming, I am happy to say, quite common of late, to associate loved ones who have gone before with His Holy Temple who created and redeemed, who gave and who hath taken away, by gifts in the form of memorial churches, or by erecting memorial windows, or in the offering of other things connected with the Temple or its worship.

Thus may the disciple keep alive by the most hallowed associations the precious memory of the beloved, more effectually than by marble shaft, the tombstone, the tablet or the richly wrought sepulchre, in a mode which, while it commemorates the dead, blesses the living and honors God.

Nowhere may this be done with better hope of great good than in a country where the foundations of society are being laid, and where infant States are rising into the magnitude of Empires.

How many persons who read these pages could easily build a memorial church in this Missionary Jurisdiction! Four or five thousand dollars would complete such a work. Others with less means can do what is next best: they can contribute a thousand dollars, which will insure the erection of a church. I here renew the pledge that for every thousand dollars which may be given me for this purpose, a church will be erected and consecrated, free of debt. Such is the disposition of the people, that they will furnish whatever additional means may be necessary for the completion of the edifice.

OUR CHURCH A PIONEER CHURCH.

The fact that the Episcopal Church is Apostolic in its Ministry and doctrine and worship, should be conclusive of the fact of its adaptation to do an Apostolic work in the conversion of the world.

Some have supposed that her Liturgy, because so well adapted to established communities, is not suited to a country where all is new. This impression has been confirmed by the apparent success of the Romanists and Methodists in frontier Missions. The success of these bodies is not to be attributed to any peculiar adaptation in their system to this particular work, but rather to the self-denying zeal and earnest labors of the Ministers and lay-agents employed for the propagation of their institutions.

My own observation in this Jurisdiction has confirmed me in the opinion that no form of worship and no ecclesiastical polity are better suited to successful Missionary work in a new country than that of the Protestant Episcopal Church. Why should it not be so? We have all that God has given; we have the Bible as the Holy Ghost hath written it, the Ministry as Christ commissioned it, the Sacraments as God ordained them, and Evangelical Faith and a Scriptural Liturgy; and who has any more? What we want and all we want, with God's blessing, is faithful Missionaries who will manifest the same zeal and self-denying spirit as characterize the missionary life and labors of Ministers of other religious bodies, sustained by the alms and prayers of a devout and faithful people. Let this be done, and we shall have on every hand a glorious demonstration that the Episcopal Church is precisely adapted to the work of a pioneer Church, and has in itself all that is required to make her the Church of the future and the Church of this mighty nation, whose star of empire westward takes its course, and has already become to other nations the marvel of the age. When I affirm this potential power of adaptation of our Church to such a work, I mean the Protestant Episcopal Church in the United States of America, just as she is, no more and no less.

I have ordained one Deacon and four Priests, have confirmed five hundred and ninety-eight persons, of whom one hundred and twenty-three were within

this Jurisdiction. Four churches have been built and consecrated, and three churches are in course of erection. Eight parishes have been organized.

When I entered this field, there were three Clergymen in this Jurisdiction and two parishes. There are now ten Clergymen and ten parishes. We have three parochial schools and one Diocesan institution for the instruction of girls, and one Collegiate School. There are nine Sunday-schools and two hundred and fifty scholars. Since my Consecration I have traveled upwards of twenty thousand miles, and by the guiding and guarding care of God's good providence have met with no serious accident, and though sometimes in peril have always escaped harm, and amid my journeyings have enjoyed almost uninterrupted good health; for all which God's holy name be thanked.

CANDIDATES FOR HOLY ORDERS.

Four young men connected with this Jurisdiction are pursuing their studies, preparatory to receiving Holy Orders. This number might be increased had I the means of supporting young men who are willing to devote themselves to the work of the Ministry. If this vast region ever be fully supplied with faithful Missionaries, we must train them on the field where they are to labor.

ACKNOWLEDGMENTS.

I desire in closing this Report to renew the expression of my profoundest gratitude to Almighty God for the abundant blessing wherewith He has been pleased to crown my labors. To my brethren at the East who have liberally contributed for the support of Missionaries, the erection of churches, and establishing schools, my heartfelt acknowledgments are due. I have received liberal contributions of Prayer-books from the Margaret Coffin Prayer-Book Society, Boston; the New York Prayer-Book Society; and Bibles and Testaments from the American Bible Society; and Sunday-school books from the Church Book Society, and the Evangelical Knowledge Society; and volumes from the Bishop White Parish Library Association for the use of the Clergy; and contributions of articles, for the use of Wolfe Hall, from the Ladies' Societies of Grace Church and St. Stephen's Church, Providence, R. I.; for all which I return my sincerest thanks.

GEORGE M. RANDALL.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from June 1 to July 1, inclusive, 1869:—

MASSACHUSETTS.			
<i>Northampton</i> —St. John's.....	\$12 18	\$12 18	
RHODE ISLAND.			
<i>Providence</i> —St. John's S. S., quarterly pledge for Bishop Lee, Iowa, for April and July.....	250 00		
“ St. Mary's.....	6 00	256 00	
CONNECTICUT.			
<i>Bridgeport</i> —St. John's, from four little children, in gold.....	13 75		
<i>Darien</i> —St. Luke's (of which from Eddie Cuzon's Missionary box, for Bishop Tuttle, \$1.10).....	4 00		
<i>Hartford</i> —Christ.....	120 00		
“ Trinity.....	100 00		
<i>Long Hill</i> —Grace, Bishop Tuttle's Bible-class, for Bishop Tuttle.....	4 50		
<i>Nichols Farms</i> —Trinity, Bishop Clarkson's Bible-class for Indians under Bishop Clarkson.....	4 86		
<i>New Haven</i> —St. John's.....	13 00		
“ Trinity S. S.	33 64		
“ Trinity, Neta and Lola Phinney.....	6 00		
“ Miss Butler's quarterly payment pledge.....	75 00		
<i>Poquetannock</i> —St. James', for Salt Lake.....	3 87		
<i>Southport</i> —Trinity.....	14 44		
<i>Waterbury</i> —St. John's, a lady.....	7 32		
<i>Yantic</i> —Grace.....	3 00	403 38	
LONG ISLAND.			
<i>Flatbush</i> —St. Paul's.....	66 00		
<i>Little Neck</i> —Zion (of which from S. S. for Bishop Tuttle, \$34.10).....	131 86		
<i>Williamsburgh</i> —St. Mark's S.S., for Bishop Morris.....	10 00	207 86	
NEW YORK.			
<i>Cold Spring</i> —St. Mary's.....	96 60		
<i>Fordham</i> —St. James'.....	150 00		
<i>Hyde Park</i> —St. James'.....	18 00		
<i>New Rochelle</i> —Trinity (of which from S. S., \$5.70).....	58 15		
<i>New York</i> —Christ.....	126 33		
“ Holy Saviour.....	203 43		
“ Transfiguration, a member.....	10 00		
“ Chapel St. Chrysostom.....	19 40		
“ Good Shepherd, Mission Chapel for the Santees.....	40 00		
“ Resurrection, a member.....	18 00		
“ Miss Rogers' Chelsea Female Institute, for Dr. Breck.....	20 00		
“ Mrs. McNulty, quarterly payment pledge.....	25 00		
“ Alfred Crain.....	55		
“ Missionary Union, Gen. Theological Seminary, per J. A. Gilfillan, for Bishop Tuttle.....	40 00		
“ A young friend, for Bishop Whipple's Indians.....	10 00		
“ D. A. C., quarterly payment pledge.....	75 00		
<i>New York</i> —Protestant Episcopal Jewish Mission.....	\$1 13		
“ A friend, for Nashotah, \$5; Santees, \$5.....	10 00		
“ J. G. and K. R., \$2 50; E. H. R., \$2 75.....	5 25		
<i>Staten Island</i> —St. John's, Mrs. Ellie and Mrs. Capt. Vanderbilt, quarterly payment pledge.....	20 00		
<i>Sing Sing</i> —Trinity, quarterly payment pledge.....	75 00		
<i>Scarsdale</i> —St. James the Less, a member, for Bishop Tuttle.....	50 00		
<i>Tompkinsville</i> —St. Paul's S. S., from special agents.....	33 00		
<i>Westchester</i> —St. Peter's (of which from Mary E. Harrington, \$11; from Mission School-boys at Throg's Neck, for Faribault, \$10).....	436 49		
<i>Yonkers</i> —D. E. R. (of which for Bishop Tuttle, \$15).....	16 00	1557 33	
ALBANY.			
<i>Ballston</i> —Christ.....	20 61		
<i>Ballston Spa</i> —Horton children Missionary box, for Bishop Tuttle.....	5 00		
<i>Cooperstown</i> —Christ.....	20 00		
<i>Morris</i> —Zion S. S., for Bishop Tuttle.....	65 00		
<i>Monticello</i> —St. John's.....	5 00	115 61	
WESTERN NEW YORK.			
<i>Buffalo</i> —Mary L. and Amelia Pickering's Missionary box, for Bishop Tuttle.....	3 50		
<i>Geneva</i> —A. M. D.....	1 50		
<i>Niagara Falls</i> —St. Peter's, a friend.....	40 00		
“ St. Peter's.....	13 00	57 00	
CENTRAL NEW YORK.			
<i>Utica</i> —Last offering of Robbie Dogget.....	1 07		
<i>Watkins</i> —Last offering of Clarence C. Freer.....	2 64	4 71	
NEW JERSEY.			
<i>Bergen Point</i> —Zion Free Ch., a member.....	10 00		
<i>Madison</i> —Grace.....	23 58		
<i>Newark</i> —Grace.....	40 00		
“ Delegate Meeting'col.....	12 09	85 67	
PENNSYLVANIA.			
<i>Colebrook</i>	1 00		
<i>Chestnut Hill</i> —E. G. T., for Bishop Clarkson.....	200 00		
<i>Germantown</i> —St. Luke's.....	116 35		
<i>Lower Dublin</i> —All Saints.....	72 76		
<i>Lebanon</i> —St. Luke's S. S.....	1 00		
“ Rev. A. M. A.....	3 94		
<i>Norristown</i> —St. John's, for Bp. Morris (of which from S. S., \$25).....	88 00		
<i>Philadelphia</i> —A. F.....	2 00		
“ Wm. Kirkham, for the Dioceses of the Missionary Bishops in the new Territories.....	300 00		
“ Rev. C. R. Hale, U. S. N.....	5 00		

<i>Reading</i> —Christ, third quarterly payment pledge.	\$75 00	\$865 05
PITTSBURG.		
<i>Franklin</i> —St. John's.....	20 00	
<i>Pittsburg</i> —St. Paul's.....	18 50	38 50
DELAWARE.		
<i>New Castle</i> —Emmanuel.....	22 49	
From Agnes and Mary's Missionary box.....	1 75	24 24
MARYLAND.		
<i>Baltimore</i> —Free Church of St. Barnabas.....	50 00	
<i>Cambridge</i> —Five cent collection, Great Choptank Parish, per Mrs. G....	15 00	
<i>Leonardstown</i> —St. Andrew's, H. L. and M. B. Murphy's Missionary box, \$1.52; H. E. Dent, 78 cts.; Mattie and Cora Maddox, 71 cts.; from colored congregation, for the South, \$5.99.....	9 00	
<i>West River, Anne Arundel Co.</i> —Christ.....	20 00	94 00
VIRGINIA.		
<i>Charlestown</i> —St. John's.....	6 00	
<i>Richmond</i> —St. James', Mrs. Armstrong.....	1 00	7 00
NORTH CAROLINA.		
<i>Farmville</i> —Rev. J. R. J.....	5 00	
<i>Pittsboro'</i> —St. Bartholomew's.....	5 00	10 00
GEORGIA.		
<i>Athens</i> —Rev. Dr. Henderson..	25 00	25 00
OHIO.		
<i>Cleveland</i> —St. Paul's, a member, thank-offering, for new building at Nashotah.....	15 00	15 00
INDIANA.		
<i>Evansville</i> —St. Paul's.....	6 35	6 35
ILLINOIS.		
<i>Bloomington</i> —St. Matthew's...	15 00	
<i>Chicago</i> —Emmanuel Hall, Rev. R. Park.....	10 00	
<i>Evansston</i> —St. Mark's.....	9 00	32 00

MICHIGAN.		
<i>Jackson</i> —St. Paul's (of which from S. S., \$22).....	\$32 00	
<i>Ypsilanti</i> —St. Luke's.....	9 00	\$41 00
WISCONSIN.		
<i>Fon du Lac</i> —St. Paul's.....	27 86	
<i>Ripon</i> —Family Missionary box.	4 00	
<i>Milwaukee</i> —St. John's, add....	7 00	38 86
MINNESOTA.		
<i>Faribault</i> —Merciful Saviour (of which for the Santees, \$14.35; for the Jews, \$20.86; for P.C.M., \$2)	52 21	52 21
MISSOURI.		
<i>St. Louis</i> —From Charles Heferman.....	17 00	17 00
COLORADO.		
<i>Black Hawk</i> —St. Mark's, Whit-Sunday coll., add.....	4 00	4 00
NEVADA.		
<i>Austin</i> —Through the Rev. Mr. Lane, \$25 in gold (of which for Santee Mission \$17.14).....	34 31	34 31
CALIFORNIA.		
<i>Benicia</i> —Rev. E. P. Gray, for Bishop Tuttle.....	5 00	
<i>Santa Cruz</i> —Calvary.....	12 00	17 00
LEGACIES.		
Estate of Mary E. Wood, †.....	11 00	
Rev. John Dowdney.....	6,160 00	
" Steph. Ransom, \$600, less Government tax.....	564 00	6,735 00
MISCELLANEOUS.		
Received from Proceedings of the Board.....	46 10	
C., for Rev. A. F. Samuels, Missionary, for a horse.....	5 00	
Young Christian Soldier.....	302 23	
Domestic Missionary.....	128 30	481 63
Young Soldiers of Christ.....	219 19	219 19
Total.....	\$11,459 08	
Amount previously acknowledged..	97,977 82	
		\$109,436 90

SANTEE INDIAN MISSION.

Contributions to the Santee Indian Mission, received through Mr. William Welsh, of Philadelphia :

Miss Susan F. Cooper, Cooperstown, annual subscription.....	\$ 2 00	
Church of the Ascension, near Cartersville, Georgia.....	20 10	
Rev. W. Orrick, Mission School, York, Pa.	96 00	
Trinity Church, Geneva, N. Y.,.....	25 00	
Miss Delancey.....	50 00	
Member of St. Paul's Church, Buffalo.....	10 00	
Mrs. I. S. Fry, Princeton.....	5 00	
M. B. E., Buffalo.....	3 00	
A. E.,.....	2 00	
Miss F. Schenck's Mite Society, Maryland.	25 00	
General Kane.....	20 00	
Mr. Middlewood, Geneva.....	2 00	
Three children, Zion Church, Bergen, N. J.	5 00	
Ladies of St. Paul's Church, Newberyport, Easter offering.....	15 00	
Easter offering, Christ Ch., Cooperstown.	10 00	
Hagerstown.....	12 00	
St. John's Chapel, Geneva, N. Y.....	10 00	
St. John's Church, Woodside, N. J.....	\$3 00	
St. Paul's Church, Malden, Missionary S. School offerings.....	10 00	
Mrs. R. R. Mason, Maryland.....	2 50	
Calvary Church, Wilmington, Del.....	2 25	
Rev. H. H. Loring, Christ Ch. S. School Easter offering.....	10 00	
Master Brown, Ohio.....	10 00	
Sisters of Mercy, Trinity Ch., Seneca Falls.	5 00	
	\$354 85	
Contribution by the Indian's Hope, of Philadelphia.....	377 97	
Total.....	\$732 82	
Rev. Mr. Hinman's drafts to June 1, 1869.....	\$1,620 00	
Specials for Santee Mission.....	887 18	
	\$732 82	

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

AUGUST, 1869.

EDITORIAL.

MISSIONARY EXPLORATION IN WEST AFRICA.

ONE of our native Catechists, T. C. Brownell, in charge of Bohlen, our interior station, has penetrated the mountainous region inhabited by the *Didebo* and *Sapa* tribes, two hundred miles from the coast. He was sixteen days in reaching the *sacred* mountain called Gedeye (*iron mountain*, from the quality of the iron extracted from its base and sold to the interior tribes). This mountain has been long celebrated for the deep mystery and superstitions with which it is enveloped in the minds of the natives, who say that it is the "*place of departed spirits*," good and evil, and where their future state is determined. Brownell resolved to make a missionary tour to the place, and qualify himself by personal observation for subverting these superstitious notions of his people. He traveled sixteen days before he reached the mountain, passing over other mountains, some rivers and many streams, and through dense forests. He records the names of six or seven tribes and twenty-seven towns, in most of which he delivered the Gospel message, and in which no Christian man had been seen before. He states his course to have been generally North-west from his station at Bohlen.

The subjoined notice of this journey is by Bishop Payne, taken from the *Cavalla Messenger*, a monthly paper printed at his station:—

MOUNT GEDEYE.

"Our Catechist at Bohlen, T. C. Brownell, has accomplished a visit to this interesting point, as appears from his narrative herewith published. This mountain has been known to geographers from ancient times, and is put

down on the old maps as Mt. Caffa. All residents on the Grain Coast hear of it from native parties as the region of mystery. Here reside *kwi* (demons) of wondrous power. Here is the path up which spirits of the dead pass to their last home. Here on the mountain top is a region *so cold* that no one can venture on it. Beyond is a city inhabited only by women. And here are flying people and a *great lake*.

"Of this latter fact there is no doubt. And from our information there should be as little doubt, that the branch of the Niger crossed by Mungo Park, flowing from the *south-west*, takes its rise in this lake.

"There is no question also that this mountain abounds in iron of a *superior quality*. The natives everywhere use it for making swords, ornamental chains and rings. The coldness of the mountains is a conclusive fact of their elevation; and in connection with the existence of the great lake beyond, it is almost certain that they are the highest points of the range dividing the comparatively short rivers of the Grain Coast from the Niger, the great artery of Central Africa.

"Brownell's success shows the great importance of *Bohlen Station* as a radiating Missionary centre, and of the country around the head of steam navigation on the Cavalla for commercial purposes. With a small steamer on the Cavalla, we may reach, in a few hours, a comparatively healthy region, corresponding in a great measure with that occupied by the German Mission at Akropong in the rear of the Gold Coast, and a point of indefinite missionary expansion."

Attention is asked in this connection, to the letters and other communications of our colored and native Missionaries, as they are published from time to time in *THE SPIRIT OF MISSIONS*, and the *News from the Foreign Field*. They evince a degree of attainment, intelligence and Christian spirit, which must be gratifying to every friend of Foreign Missions. They show in clear light, success in our efforts in the past. If it be remembered that *Jones, Seton, Brownell* and others, are indigenous fruits of the Mission in Africa; and, that *Kong Chai Wong, Yung Kiung Ngan, Niok Ng*, and others, of the Mission in China; and, then if we call to mind the number and character of the colored agents in the two Missions, *Liberian* and *Haitien*, whose letters, journals and labors prove their qualifications for their work, it would seem that no man calling himself Christian, with such evidence before him, will deny that our Foreign Missions have been successful, and give high promise and positive encouragement for the future.

A lamentable degree of ignorance, in regard to the history and operations of our Missions abroad, must exist, judging from letters received at this Office. It is not credible that a member of the Church is ignorant of the fact, that *three* Periodicals are regularly issued by the Foreign Committee for the express purpose of giving facts, and important letters from our Missionaries, to every one—man, woman and child. If Minister and people, then, are ignorant on the subject of Missions, and, consequently, of their duty before God, the sin is theirs, not of the Church.

COMMUNICATION.

ON page 293 (May No.) we published an ably written article on the Greek Church, by an American Clergyman, sojourning at Athens. That article has been referred to by others as one of interest and importance. We have the pleasure here of presenting another on the same subject by the same gentleman, marked by a like degree of intelligence and interest:—

ATHENS, *May 20, 1869.*

IN my last letter I spoke to you of the deep attachment of the Greeks to the customs and traditions of their fathers; how they cling to the national Church, to the language, to the manners of the past.

This oriental feature of tenacity can be well understood only when seen under the checkered play of light and shade which hope and despondency, joy and sorrow, in their rapid transition, throw upon it. The swinging to and fro of the vessel on the surging, sinking waves, reveals the strong hold of her anchor in the depths below.

Enter into one of the large Athenian churches; they are not devoid of beauty. The lofty dome, the columns, the pictures, the mysterious screen, the flickering lamps, please the eye. The service begins; a monotonous, nasal chant, without expression, falls upon your ears more like the dirge than like the exhibition of that beautiful liturgy which we read before entering the church. The service of the Book of Common Prayer ordinarily grows into beauty and meaning by its simple exhibition in our churches throughout America or England; but certainly the Greek liturgical service loses its warmth, its fervor, the efficacy of its Gospel truths, by the very manner it is brought out in the church. The Greek service, to be appreciated, must be read and studied—not seen, not heard. The crowd remains standing, moving to and fro, listless, and many whispering to their neighbors. As each worshipper enters the church, he crosses himself, buys a candle, pushes forward to salute the picture of the patron saint of the festival. On either side of the picture are two small, tall tables covered with pegs, upon which the worshipper fixes his candle; then he approaches the picture, makes obeisance, crosses himself thrice, then kisses the picture. He then mixes with the crowd, remains a few minutes, then walks out, crossing himself again. Thus the congregation is ever moving. Meanwhile the liturgy is being said; the choir chants in the most unintelligible fashion; the priests move in and out of the chancel. The mass of worshippers do not understand the very language of the service, for it is generally written in a mediæval Greek; and, strange to say, the modern Greek is better and more like the language of the Apostolic age than that of the seventh or eighth centuries, than that of John of Damascus. Evidently the public worship lacks devotion, fervor, expression, life!

Yet in their formularies the Greeks possess the faith once delivered to the Saints and transmitted by the Fathers and the Councils. All the great fundamental truths are there, like a deep, clear current below the muddy surface of some deep river. The anchor of salvation is still there, with its ancient chain around the cross of Jesus, but the poor vessel is sadly tossed on the wild waves. Slowly through the long lapse of dark ages, amid years of cruel despotism, of superstition, have crept in forms, ceremonies, customs, rites, which like poisonous plants have grown round the tree of life, marring its comeliness and even threatening its very existence.

Let us, a moment, forget these evils and for a few minutes dwell on some Greek ecclesiastical customs.

In the Advent season, at this time of our mortal life when God's blessing touched our earth, the waters are blessed. The Metropolitan of Athens, accompanied by some of his clergy, goes to the Piræus, and there, amid a great concourse of people, blesses the sea, offers prayer unto the Ruler of the waves, and throws a cross into the waters.

At the same season the priest, cross in hand, goes from house to house in his parish, blessing each dwelling, each family, with their souls and substance, thus dedicating them to God and guarding them from evil influences. Every new house before being occupied is blessed, and each returning year the blessing is renewed.

When lately the railroad between Athens and the Piræus was opened, the Queen of the Greeks (in the King's absence), the Clergy, the Diplomats, the Court and a multitude of guests thronged the station. A liturgical service was read, holy water sprinkled, and with prayer and praise, the railroad was consecrated to the service of God and man. Religious ceremonies thus consecrate every new building.

Thus the great Christian principle so beautifully expressed in one of our Collects, is acted out in the Greek Church, "that in all our works begun, continued and ended in God, we may glorify His Holy Name." No doubt some of this meaning now and then flashes across the mind of the ordinary Greek worshipper; but alas! much of superstition clings to these observances, and the multiplicity of forms obscures the main idea, the important truth.

The harvest, the wine, the olive, the honey, the cheese, have special prayers appointed to be said when the priest is called upon to bless them.

Holy Week is called here the "Great Week." The sad, solemn services which commemorate the Saviour's death, are said on the eve of Good Friday. On this day, takes place what is called the ceremony of the Epitaphion. Over a low table is spread a canvas, on which is painted a more or less artistic resemblance of the body of Jesus, "who died for man." This table stands in the centre of the Church. Then the crowd enters, and each orthodox member reverently kisses the picture, crossing himself. Mothers lift up their babes that their lips may touch the consecrated image. Old men

stoop down. The streets of Athens are thronged even with ladies on this day, all going to kiss the Epitaphion. Near the table whereon is the image, is another covered with flowers. A priest or a layman sits near it, and if the worshipper makes a contribution, he receives in return a few flowers. In the evening of this Good Friday, about nine o'clock, the Bishops and Clergy, in their most gorgeous robes, carry the pictured canvas in funereal procession round the parish. The crowd follows in large numbers, and each has a lighted taper. In a still night the effect is very fine, for the whole street is alive with moving lights, forming one blaze, out of which loom up the Church banners, and amid which the pall-bearers stand conspicuously. Now and then the procession stops, the canvas is held by the priests, the censor waves, the chants are said, prayers are recited, then the procession resumes its march.

On Easter eve, immediately after 12 o'clock, the Bishop stands at the door of the chancel screen, with lighted candles, and then each man and woman in or out of the Church lights his or her taper. On a platform in the centre of the square, in front of the church, the Metropolitan performs a liturgical service at the light of the innumerable candles round about. The effect in the church of all these lighted, moving candles is very pretty. But there is no warmth of devotion; the solemn joys and praises of our blessed Christianity dwindle into a childish glee; the great saving truths of the Gospel pale away into tiny candle flames. Of course, the death and the resurrection of Jesus are brought back to remembrance in the minds of the crowd, but only as a picture would do it to men born deaf and dumb. The human voice, with its vibrations of love and joy, of hope and praise, finds no echo in the heart. A monotonous chant, unintelligible by its drawl and by its language, is now and then heard; but it strikes home neither to the heart nor to the understanding.

Thus the Greeks have all the fundamental truths of Christianity, all the jewels of the Gospel, but they are enshrined in such a setting as to diminish their worth and obscure their heavenly beauty; and yet the setting is oftentimes more prized than the diamond within.

Yet no soil seems so ready to receive the Gospel truths than Greece. They need them—I may say, they long for them—and if taught in all simplicity, without any bitter allusions to the manifold deficiencies of Church and nation—if Christ, the meek and lowly one, is exhibited—the hearts of the Greeks are, perhaps, more readily touched than those of any other people. I do not say that they keep the Word, that the seed takes deep root—yea, it may be otherwise; but there is a willingness to listen, to learn, to be moved, such as perchance can nowhere be found.

Many Greeks desire to see the day when the Churches of England, America and Greece, will be united. The venerable Metropolitan of Athens, though now far advanced in years, expressed to me his longing to see the

day of intercommunion. No doubt, the strong practical and moral life from our Churches, if fused into the Greek Church, would largely contribute to her activity and expansion. The regeneration of Greece begins and grows with the regeneration of the Greek hierarchy.

It cannot be denied that much evangelical truth has penetrated into Greece through our Mission and through its schools. Many of the Clergy have been enlightened. The great majority of them possess not the Bible: some have received it through our Missionaries, and have no doubt found in God's Word that which the world cannot give. Little Marigo, a Cretan girl eight or nine years old, is one bright beam on this path. She found under Mrs. Hill's roof protection, guidance and kindness. A few days ago, as she left Athens for her Cretan home, she bade farewell to the inmates of the house. Remembering another little girl, her companion in work, but who had been guilty of a grievous offence, "I will," she said (her little heart throwing a flush of sad tenderness over her agitated countenance), "I will pray Christ to forgive her!"

Crete and Rhodes are ready for Christian schools, where Greek and Turk can both meet on the same platform, where both can learn the wretchedness of our fallen nature and the sole remedy to restore our fallen race. Let us not be discouraged. Since we have put the hand to the plough, let us trace our furrows onward and let us not faint; for if we sow, we will reap in God's own good time!

MISSIONARY CORRESPONDENCE.

AFRICA.

BISHOP PAYNE'S MONTHLY RECORD.

CAVALLA (*2d Sunday after Easter*), April 11, 1869.—On Wednesday last I visited Rocktown. My chief object was to make arrangements with Mrs. Toomey for sending her little boy to Mrs. Hoffman's school in Philadelphia. Poor woman! she looked sorely troubled. Within a few weeks she had buried a little daughter, and now she had been making preparations to send her only surviving child to a foreign land; yet she seemed glad to do this.

The king and chiefs called to take leave of me, and to express their regrets at the prospect of my leaving the country.

A CONFIRMATION.

This morning, after the Second Lesson, I confirmed three persons, making a short address. Two of the confirmed belonged to the Hoffman Institute, and one (a Congo) to the lower department of the school.

A SAD, BUT INTERESTING FAREWELL.

Saturday, April 17.—On last Tuesday evening, by appointment of Mr. Auer, the Mission family, Christian villagers and scholars assembled in the large school-room of the Girls' Home, formally to take leave of Mrs. Payne and myself. After preliminary religious services by Mr. Auer, I made an address, setting forth the duties of all present, in view of our departure and their new relations. Mr. Jones followed in a very appropriate address in Grebo. Lawrence Montgomery, Liberian member of the Hoffman Institute, then expressed the views and feelings of his class. John Burrows, native, did the same in behalf of the native students. Mr. Auer made the very kind concluding address. It was a sadly interesting occasion. On Wednesday morning the members of the Hoffman Institute serenaded us at daybreak with appropriate hymns. All day, until twelve o'clock, the hour fixed for our departure, native chiefs, other men and women, came to bid us farewell. A little after noon we bade farewell to our dear Cavalla home. Christian villagers and scholars, with the family and the heathen, crowded around us. Many accompanied us to Grahway, three miles distant; and fifteen boys and girls came up to assist in bringing our baggage, and to be with us. It was a soul-harrowing day—perhaps, more to Mrs. Payne (who only leaves because I must) than to me. And yet I could not speak, but only weep. May our covenant God and ever-present, gracious Saviour protect, keep and bless Cavalla, its Ministers, Christians and people!

ORPHAN ASYLUM (3d Sunday after Easter), April 18.—This morning at seven o'clock, the hour of prayer, I expounded the Epistle and Gospel to the family and members of the Institute. The deportment of the latter under present influences is proper, manifesting improvement in all good. Mr. Paulus, the teacher, in much weakness succeeds in making them *think*, and so retain what he communicates.

At ten and a-half o'clock I attended service in St. Mark's church. The sermon, by Rev. S. D. Ferguson, was a plain and simple exposition of the Gospel. In the evening I attended service at the same place, and preached. The congregation was moderate in the morning, better at night, but not full on either occasion. A spirit of coldness, indicating the prevalence of evil, is felt to pervade the community.

ST. MARK'S HOSPITAL.

Monday, April 19.—This afternoon I attended a meeting of the Board of Managers of St. Mark's Hospital, to make arrangements for Anniversary services and other business. On this occasion I handed to the Treasurer, Hon. J. T. Gibson, invoice of building materials, etc., the generous gift of Miss —, to complete the building. I hope it may be promptly applied, and the Institution finished in a manner worthy of itself and of its beloved founder.

VISIT TO THE INTERIOR PART OF THE COLONIAL SETTLEMENT.

Saturday Evening, April 24.—On Tuesday last, having borrowed the horse of Mr. M. Merchant, I rode to the extremity of the Liberian settlement in this county. The last emigrants have been located three miles beyond Mt. Vaughan, or six miles from the Port of Harper. Only twelve families, however, are here now, and I could but think they would be much exposed in the event of hostilities with natives. It is many years since I passed through the settlement, and I found many changes. Very few of those whom I knew thirty years ago remain. Very many lots once cultivated are now covered with weeds or jungle, while a number of new houses have been built in two centres or towns. This latter feature is safer in case of difficulties with the natives, but does not contribute to the general comfort or improvement. The extension of settlements beyond Mt. Vaughan makes it desirable to develop the chapel there into a church as soon as may be. The Minister in charge of the High-school may always attend to this, while St. Mark's will require its own Pastor, as the mass of the people are fast gravitating into Harper.

On my return I stopped at Mt. Vaughan. Mr. Ferguson was absent in town on business.

The Port of Harper has been unusually lively during the past four days. We have had a steamer daily; two belonging to a new Scotch line, one of the old Royal Mail line; and one, apparently a merchantman, prepared to go by steam or sails. There is a wonderful quickening of *material life* along this old Coast. But where is *the life of Christ* as represented in His living Ministry and Church? Alas! alas! how long shall men come to Africa, and go to all lands by *hundreds and thousands* for gain, while the followers of the *Crucified* cry out, "It is *too dangerous*, it is *too self-denying* for us to venture!"

HOFFMAN STATION AND THE CHRISTIAN VILLAGERS.

On Thursday afternoon, with Mrs. Payne, I visited Hoffman Station. A half-dozen heads of families had thoughtfully met at the house of Mr. Seton to receive us. We afterward called at a number of the houses of the villagers, though most of the women were on their rice-farms. Our visit here was the more interesting to Mrs. Payne, from the fact that most of the housekeepers were formerly her pupils, and retain great love for her.

INTERESTING FACTS CONCERNING THE CHRISTIAN VILLAGERS.

The houses here are built chiefly of mud-walls, with thatched roofs, the former plastered white, and are very comfortable. They are on two sides of a parallelogram. Mr. Harris', now Mr. Muhlenburg's, with the "Home for the Blind," occupies the third side, south; and St. James' Church the fourth to the east. The interior of the quadrangle is laid off in roads,

adorned with flowers, fruit-trees, and lots planted in cassadas or vegetables, the property of villagers and schools. The villagers are making praiseworthy efforts for self-support. Some seven are carpenters, or learning to be so; two are learning to build boats; nearly all have rice-farms. They lately formed a sort of *Mutual Relief Society*, to defray funeral expenses, to support the sick and indigent, and other objects of domestic need. This association embraces the Christians at Hoffman Station, Grahway, Half-Grahway and River Side. Though not a year old, they had raised, according to a late report, considerably over *one hundred dollars*.

INTERESTING ACCOUNT OF ST. MARK'S HOSPITAL.

Tuesday, April 27.—The services connected with the Anniversary of St. Mark's Hospital were held to-day at eleven o'clock in St. Mark's Church, having been postponed until to-day, on account of St. Mark's Day falling on Sunday. The services were those for St. Mark's Day.

The Rector, Treasurer, Physician and Committee on Visitation respectively made their reports, which, with the proceedings, are to be published in a pamphlet. The Treasurer's Report showed an expenditure of \$649, which, though the number of persons benefited has been less than in former years, was more than a hundred dollars in excess of receipts. The physician reported that since the opening of St. Mark's Hospital, 138 persons have been received in it; of these 48 were Europeans, 65 Liberians and 25 natives.

Saturday Evening, May 1.—The afternoon of the past week has been devoted to visiting Liberian families in East and West Harper. Some dozen families have been thus seen of different classes; and from intercourse and previous knowledge, I have quite a correct view of the social and moral condition of the community. Most of the female heads of families are communicants in some church. With a few exceptions, they read very little, and depend on what they hear for religious instruction. The children generally attend some day and Sunday-school. A number of the male heads of families, however, seldom go to church; a number scarcely ever. Intemperance is prevalent; drunkenness common. *Moral purity* is at a low ebb. Some new influence seems needed to stay this course of things. A few faithful ones stand ready to co-operate in this work.

FURTHER CONFIRMATIONS.

Monday, May 3.—Yesterday morning, in St. Mark's Church, after sermon by Rev. H. R. Gibson, I confirmed *six* persons; four belonging to this church, and two to Hoffman Station. I addressed the candidates. In the afternoon I went over and preached in St. James' Church, Hoffman Station.

There was a Missionary Meeting in St. Mark's in the evening; but after walking four miles, and two previous services, I felt unable to attend.

Yesterday the bi-monthly steamer came, bringing a few letters and papers.

In these there was little to encourage us in our work. But *Christ* shall not "fail nor be discouraged." Amen.

ABSTRACT OF THE JOURNAL OF REV. G. W. GIBSON.

MONROVIA, WEST AFRICA, *May 10, 1869.*

March 28, 1869 (Easter Sunday).—Able through Divine assistance to hold three services to-day, all of which were well attended. The early six o'clock service was especially solemn and impressive. At the missionary meeting in the afternoon, the great need of missionary effort on the part of Liberian Christians was set before a large and interesting congregation in several stirring addresses.

DEATH OF MRS. RUSSWURM.

April 3.—Buried Mrs. Sarah Russwurm, widow of Gov. Russwurm, of Cape Palmas, who died many years ago. She was admitted to the communion of our Church by the Rev. Dr. Thomas S. Savage, the earliest ordained Episcopal Missionary to Cape Palmas, about twenty-nine years ago. From that time until death she continued in connection with the Church. Having committed the keeping of her soul to Christ, her end was peace.

April 4.—Held Divine service as usual, and superintended the Sabbath-school.

VARIED DUTIES.

Saturday, April 10.—My time this week has been spent in the day-school, where I teach the more advanced classes, in my study, and in pastoral visiting; the latter I find a very delightful and important portion of my work. Perhaps the only drawback to the pleasure connected with it, is my inability to meet the cases of need that I continually come in contact with. Emigrant women who have come here in needy circumstances, and have lost their husbands, are real objects of sympathy and aid. I impress upon my congregation the importance of contributing to this object, which they do; but when about to distribute their alms, I am forced to inquire with the Apostle, "What are they among so many?" I met, a few days ago, such a family from Lynchburg, Virginia, which for years sat under the ministry of the late Rev. Wm. H. Kinckle. The husband is dead, leaving a wife and daughter.

April 11.—Had interesting services to-day, in which I had the assistance of Professor M. H. Freeman, of Liberian College, as lay-reader.

Tuesday, April 13.—Met the weekly Bible-class in Trinity Church this afternoon as usual. It is gratifying to see the increasing interest manifested on the part of the young persons in this delightful study.

AN AFRICAN CHIEF SEEKING EDUCATION FOR HIS SON.

April 20.—Received to-day a young prince, sent from the interior by his father, Fahqueque, with the request that he be educated. He is a lad of about

fourteen years of age, and is to be his father's successor in the government of a large and influential tribe. I am not able to support and educate him myself, and yet I cannot turn him away. I believe it to be a Providential opening for preparing the way for introducing the Gospel among the people of his tribe. Should we be successful in giving him a Christian education, he may become a great instrument in God's hand for propagating the Gospel in the interior of this country.

AID IN EDUCATING THE PRINCE DESIRED.

I therefore take him with the intention of doing what I can for him, and trusting that some Christian friend in America will hear of his case and undertake his support.

SUCCESS IN HIS MINISTRATION.

May 2.—Administered the Lord's Supper this morning to a goodly number of communicants. Lectured the younger portion of the congregation in the afternoon on the subject of Confirmation. Three young ladies applied, after service, to be received as candidates for that rite.

Gave notice to-day of an arrangement for a daily prayer-meeting to be held every afternoon this week from four to half-past five o'clock. The Missionary work at home and abroad, in connection with the greatness of the harvest and the fewness of the laborers; the need of a gracious outpouring of the Holy Spirit's influence upon the Church at large; and the invocation of the blessing of Heaven upon the efforts of Missionaries in all portions of the world, are to be made special subjects of prayer and consideration.

May 7.—This afternoon closes the series of daily lectures and prayer-meetings for the week. Notwithstanding the excitement of the Presidential election, they have been well attended, and, I have good reason to hope, accompanied with much good. Several young persons have been seriously impressed and led to seek the Saviour.

Sunday, May 9.—There being still considerable religious interest in my congregation on the part of a number, I preached this morning from St. Luke xv. 20. This "pearl of the parables," this Gospel in a nut-shell, seemed to be particularly adapted to the state of feeling of many present. May the Great Head of the Church own and bless His Word.

Monday, May 10.—Met the Confirmation-class this afternoon. There are eight persons, whom I hope to present to our Bishop on Sabbath day next, to receive the Apostolic rite!

In the above extract from my journal I have noted a native youth, a prince, whom I have with me to educate. Can you find some one who will undertake his support? He is very apt, is learning to speak English very fast, and is, I am satisfied, a very worthy object for Christian effort. His native name is "Kahmo." I have given him no Christian name as yet. If any one will undertake his support, I prefer that a name be selected for him, and be sent to me.

There seems to be an increasing desire among the aborigines adjacent to the Liberian settlements for education. We here have a marked case, and apparently one that promises largely for the extension of our work.

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A MISSIONARY TOUR BY T. C. BROWNELL, NATIVE CATECHIST AT BOHLEN.

Monday, November 30.—Left Bohlen, stopping first at Suro, about six miles beyond, where I spoke to the people from Matt. xxviii. 19. They listened attentively. After prayer the head-man, Bli, said, "Klapla, Nyesoa nwite ne bo a wo ne, e ya hapote" ("God's words are true, and we hear them").

A mile from Suro we crossed the river Gie, and entered a new town, Kahi. Twelve persons assembled, and I talked to them on the same text. At Plonaro, the most northern town of the Webó tribe, four and a half miles farther on, I again gathered the people and told them the good news of salvation. Here I got a young man, Pawu, as a guide. On our way we encountered a large snake, called Were, which Pawu killed. About five miles from Plonaro we came to a forest. After twelve miles walking in the forest alone (for my guide returned with his prize, and I sent on my boys at night, lest the Bohlen people should oppose my going) I came to Yedato, a Tarebo town. After speaking to the people, Mini, the head-man, told me that if I reached Gedeye, and should see his parents and return, he would be a God-man. It is the belief of all the tribes from the beach back that the souls of the dead go to Mount Gedeye, and are seen by the people near there. They are said to have a very large and beautiful town. The street from the bottom to the top of the mountain is so wide and clean that no grass or dirt is ever seen in it.

A Tarebo boy, Pawdi, accompanied me to Pridu. The road was very bad, swampy and hilly. Night set in, and the moon gave us but little light through the bushes. In the town I spoke to some forty-five persons from my text, "Go ye, teach all nations."

Tuesday, December 1.—The people assembled again, and I reiterated the words of the night before from the same sweet, fruitful text. A Tebo man was in the congregation and said, "I wish I could hear such words always; I will be a God-man." Can the brethren of Tebo station visit the upper towns of that tribe? This man said that the Gospel had not been preached in the capital for three years.

Wednesday, December 2.—Started from Pridu with my guide, and H. H. Messinger, a former pupil at Bohlen. Two miles on we stopped at Sedo and preached. At Yeto, a mile beyond, I met a dancing party from another town. While they were beating their drums and dancing, I walked into their midst, silenced them, and preached "Christ and Him crucified" to not less than two hundred people.

Weseto, in the Nyeotea tribe, ten miles distant, was the next point at which I rested. Some twenty persons came to hear the Word of God. Two miles

from here we came to the town of Patye, the great doctor consulted by all the people from the beach back. We found Fishtown (Grebo) people, and also people from Webo here. The oracle was very kind and hospitable. In the evening he called his town-people and visitors together, and I preached to more than a hundred. When I finished, they requested me to talk English; they said it was singing.

Thursday, December 3.—The people tried to persuade me not to go on to Mount Gedeye. They told me I would be killed by people on the way, as some Rocktown men were who went to consult a doctor in '56; and even if I reached the place in safety, and should go up the mountain, the spirits of the dead would hold me, and I never could return. I answered, "If I am killed on the way for preaching Christ crucified, He who gave His own precious blood for me will receive me into glory; and if I never can return, I shall but go to meet my wife and child who have died." They all laughed and said, "Ba wo Gabla mo o na nwe" ("let Brownell alone; he will not be willing").

My Tarebo boy now refused to go with me, and the man I had engaged to guide me on the way failed to appear. After a long talk the boy Messenger started with me. We had had no breakfast, and had a long, lonely walk, fifteen miles, through the forest, to Mataoa, a town of the Kitiebo. We have been traveling north-west since we left Bohlen. The head-man, Setuko, received me kindly, and said he would give me a guide to the next tribe, Gibo, some forty-five miles beyond. I found three men at Matau from Kunebo, in Pa, one hundred miles beyond Glaro, which I visited in 1862, and the Rev. S. W. Seton in 1866. These men told me there was no danger in the direction. Kridu, my guide, whom I left yesterday at Triobo, came on to-day.

God is our guide, and He will remove all obstacles from our way, in opening the road up to Gedeye, that we may be able to overthrow the firm belief of the people concerning the city of the dead.

Friday, December 4.—Started this morning, with Kridu and Messenger, from Kitiebo. Our road to Todo lay through a beautiful forest. In the afternoon we reached Gibo, the first town of the Gbroka tribe. When I spoke to the people they were much astonished at such a new doctrine. Two miles farther on we came to Nmoma. In the evening about a hundred gathered to hear me preach. Wherever the Gospel is first preached the people hear it gladly, but when they understand that they must bear the cross if they would follow Christ, they turn "away sorrowfully," because of their love of worldly possessions, like the young man in the parable.

Saturday, December 5.—Spoke again to the people, and then pursued our way. Our next stopping place was Gibo, where I preached to about seventy-five persons. It is about five miles through a pleasant wood to Tiyi. Fifty-five gathered to hear of Jesus. At Tareda, a small village, I preached again.

About 4 P. M. we reached Yito, the capital of the Padibo tribe. It is situated on a hill about three hundred feet high. We were first obliged to

go to the house of one Deve. All visitors who wish to go to the Bodio's house must first go to this man, lest they should carry any pollution or interdicted thing into the Bodio's dwelling, such as cutlasses or guns. Hundreds of people crowded round to see the Kobo (foreigner).

Sunday, December 6.—Preached in the morning to about four hundred, and spent the afternoon near the Bodio's, singing Grebo hymns, showing illustrations of Scripture, and explaining them to the men, women and children who surrounded me.

Monday, December 7.—They killed a fowl for me. I gave the Bodio and Deve three gallons of salt, five yards of cloth, forty flints and a bar of tobacco, and introduced myself as a Grebo, a citizen of Cavalla, sent by Bishop Payne to live at Wedo as teacher, and that I was now sent to preach through the tribes to Mount Gedeye. The people opposed my going to Gedeye, and refused to give me a guide. In the afternoon we met again, and after much talking, they finally consented to give me a guide, on condition that I would not attempt to ascend the mountain, and would only go to see the city of the dead (if there was any). They assured me there was no danger from the intervening tribe. But when I asked for said guide, as I wished to start, I found they did not mean to keep their promise.

Tuesday, December 8.—Early this morning I heard the beating of drums and the firing of guns; it was for anointing an Ibado, the head of the soldiers. Owing to this ceremony, no citizen would be allowed to leave town for four days, therefore it was impossible to get a guide. My guide Kridu was no longer of any use, I therefore left him at Yito, and having received directions from the people, I started with H. H. Messenger. We were truly "strangers in a strange land." God sent us a guide. About half a mile from the town we met a man from the town at which I purposed sleeping. He was going to Yito to buy something. I had the article, and for it he agreed to be my guide. After five miles' walk reached Hupayo, a small village, and in the afternoon Gbakwea, ten miles from Yito, and two days' journey from Mt. Gedeye. It is on a mountain, three hundred feet high. Our course since leaving Bohlen has been north-west through a mountainous country. In the evening I preached to one hundred people.

Wednesday, December 9.—Preached again to the people, and afterward showed and explained pictures to them. My kind host, Tutua, offered his son as my guide, only begging that I should return that way, for he feared I would go to Sinou, which is nearer that point than Cape Palmas.

Thursday, December 10.—Early in the morning we were off again. We crossed eight streams and several quite high hills. We passed the road leading to Kyedebo; but I do not go there, as I understood I should likely be detained some two weeks as a Cavalla man, because that people are anxious to make a treaty of peace with my people. It was the Kyedebo who killed the Rocktown men in 1856. Night overtook us in a forest ten miles from a

town; our path lay through several swamps, and we had great difficulty to keep in the road. We reached Podo in safety.

Friday, December 11.—In the morning I preached to about three hundred people, and again about midday.

Saturday, December 12.—Leaving Podo, stopped at Pothio, three miles distant, and preached. The two last towns are of the Kidibo tribe. A little way from Pothio we lost the road, but God did not suffer us to go far out of the way, for we soon met a man who put us right. Twelve miles from the Kidibo we came to three villages of the Sapa tribe. On the way we crossed two large streams. I preached to one hundred and fifty persons.

Sunday, December 13.—We were crowded by the people this morning. I spoke to them about the Creation and the fall of man. Afterward, going through two towns and some villages, and crossing Mt. Treyidi, reached the Didebo tribe (Sunday traveling should have been avoided), a distance of fifteen miles. On the top of Treyidi we crossed the road which the people say leads to the town of the dead. It was grown up with grass and vines, and full of dead leaves. Yet it is said "no dirt is ever seen there. I picked up a handful of dry leaves and grass, to show our people that their belief about Mt. Gedeye is false.

We reached Kiyide, the largest town of the tribe, and preached in the afternoon to about eighty persons.

This tribe and the Sapa are settled around Mt. Gedeye, from whence they get iron and make iron, supplying the interior tribes.

Monday, December 14.—The Sinou and Dugbi rivers rise in Mt. Gi, next in height to Mt. Gedeye. We were only three days' journey from Sinou. Many of the young men bid me "good morning," and said "some tobacco?" in English. Two hundred people came together and I preached to them; after which I went up the Mount a little way, as far as the people would allow me. They regard it as holy; it is named "Gedeye" from the iron gotten from it. I went on the rock where the dead are said to be seen by the people, and cried out, calling names of some dead people. I asked them, "If the dead lived in this place, and can be seen, why cannot I see them, and why do they not answer?"

The Mount is but a little higher than Gero (at Bohlen), but is very large and broad at the top.

Tuesday, December 15.—I turned to retrace my steps, and went back as far as Podo.

Wednesday, December 16.—The people crowded about me, threatening to kill or beat me, because I told them plainly what I had seen and that their belief was false. Some threatened to poison me. One of the head-men rescued me from the tumultuous crowd. In the afternoon the old men came to beg my pardon, and I explained to them about the dead as God had taught in His Holy Book.

Thursday, December 17.—Went on to Gbokwea. On Friday and Saturday was too ill to proceed.

Sunday, December 20.—Preached in two of the towns to large congregations.

Monday, December 21.—Had a long talk with the people as to whether the spirits of the dead went to Gedeye or to God the Creator of all things. The people were friendly; some agreed with me and said to the others, "If all come from God, no doubt that all will go to Him, and not to Gedeye." When I told them about the Resurrection and of Heaven and Hell, they would not receive my words.

Tuesday, December 22.—Visited two Gibo towns; stopped at night with some traders going to Tuobo with ivory, two slaves and some cattle. We camped on the bank of a branch of the Gbee river; we had comfortable bamboo beds, and a large fire, but no food except palm-nuts.

Wednesday, December 23.—We had twenty miles to walk before we would reach Matua, where we expected to breakfast.

Thursday, December 24.—In every town the people crowded about me to inquire about Gedeye, and I have had abundant opportunity to testify to the falseness of their faith.

Friday, December 25.—I did not reach Bohlen until evening, having spent my Christmas telling the people about Mt. Gedeye, and what God's Word teaches concerning eternity.

CHINA.

LETTER FROM MISS FAY.

IMPORTANCE OF A KNOWLEDGE OF CHINESE LITERATURE.

SHANGHAI, *February 18, 1869.*

I AM very fond of Chinese literature, and think it generally too much neglected by residents in the East; and I have an idea that we can no more preach the Gospel acceptably and effectively to the Chinese without knowing *their* modes of thought, their standard of actions and their religion, than can a medical man wisely administer medicine without knowing in detail the disease of his patient. People are very fond of saying, "Oh! it is very easy to preach the Gospel to the heathen; they are all idolators and need a Saviour;" which is quite true, but it is not *all of the truth*. As well might any one say, "Oh! it is very easy to be a good doctor; people are ill and want medicine; medicine will cure diseases, therefore furnish yourself, and give medicine to whomsoever may be ill," without inquiring either into the disease, or as to the *kind* of medicine best calculated to cure it. How truly does Inspiration say, "The children of this world are wiser than the children of light!" I have often heard Missionaries spend the time of a whole sermon laboring to impress upon the Chinese some moral duty, like

reverence to parents, obedience to rulers, self-examination, fasting, almsgiving, etc., and speak as if the Chinese had never *heard* of these duties; whereas, if they had read their books, a quotation might have sufficed to remind them of the necessity of these things, and they could pass on to the preaching of the *Gospel* proper—"Christ and Him crucified"—which would be indeed a new doctrine to the Chinese, as it is nowhere to be found in Chinese books. Besides, a Chinaman is offended by being preached to, as if he had no idea of morals, and had never learned the duties of civilized life. As a system of morals, political economy, jurisprudence and social intercourse, the doctrines of Mencius and Confucius suit the Chinese admirably; but I often say to them, "You cannot even come up to the standard of morals laid down by Confucius without the aid of the Holy Spirit." Thus, their own *law*, well understood by the Missionary, may be as a "schoolmaster to bring them to Christ," and prepare them to receive the still purer *law* of God; besides, it gives a common ground of interest between the teacher and pupil. Teaching, as I am obliged to do, the Chinese classics in my boarding-school, I suppose I am inclined to look at them more carefully and perhaps more favorably than some others do, and do not consider that their influence is really against Christianity. Rightly used, they may aid, as Christianity *begins* where they *end*. Neither Confucius nor Mencius made any pretence to any thing *supernatural*, and said little or nothing of a future state of existence. It is, then, easy to make a Chinese *scholar* feel and see the reasonableness of revealed religion and supernatural power.

DIFFICULTIES FROM BUDDHISTS—WHAT CLASSES ARE BUDDHISTS.

But for the *Buddhist*—there lies our great obstacle. The women are all Buddhists, as are the priests. All retired scholars and officials, and all very wealthy men after sixty or sixty-five years of age, almost uniformly become strict Buddhists, often great ascetics, like their founder, Buddha, or Cakyamouni, "the great solitary one;" and they are taught to believe in all possible and impossible wonders, miracles, the natural, supernatural, transformations, transfigurations, existences and pre-existences, incarnations without number, metempsychosis, and Nirvana, or entire annihilation; and all this is taught and mixed up with the most subtle and refined system of philosophy, or rather psychology, severest self-discipline, self-abnegation and absolute asceticism.

AN ASCETIC.

For instance, to illustrate their self-discipline, etc.: I pass, every time I go to my day-school in the city, the cell of an old man, who is striving to attain the "*perfection of Buddha*" and of Nirvana. The room is about twelve feet square; it contains a table, upon which always burns a small light; several mystic cups are also there, incense-sticks and rosaries. In one corner of the room is a small furnace, where he cooks his rice; he only eats

once a day, and always before twelve o'clock. In another corner of the room is a round mat of straw just large enough to sit on; this is his only bed, and he says he has used no other, nor ever slept lying down for the last sixteen years. He has no regular hours for sleep; but when he is over-wearied with prayers, he sits on this mat with folded arms, his head hanging on his breast, and his legs crossed, as one often sees in the images of Buddha, and thus he sleeps until he is sufficiently refreshed and rested to continue his prayers. Oh! how I have shuddered to see this old man at his prayers. He does not kneel as we do, this being considered too great a luxury for a saint like him. He stands upright, and before him is placed a wooden box-like bench about a foot and a half square. Placing the palms of his hands together, he bows as if to a superior, saying rapidly, "O-me-ta-Feh! O-me-ta-Feh!" and knocks his head against this bench. This he continues to do for hours and hours, saying the same words, and knocking his head until one would fear that he would break it. There is a large protuberance on his forehead, caused by this sort of knocking. At first I thought nothing could turn his attention from his prayers. I used to stop and look in at his open window and try to talk to him; but the more I said, the louder and faster he repeated his prayers, nor would he look at me even; yet, as I often passed his cell, I as often stopped and said a few words to him, which he appeared neither to hear nor understand; but one day I was a little encouraged by his raising his head and saying, "Yes, what you say is very good; but I believe another doctrine." I was glad to hear him speak at all, so I said, "What sort of God do you worship, who can be pleased with your knocking and bruising your head in that manner?" He gave me a look of wondrous pity and went on with his prayers, and I passed on to my schools. From time to time, however, I still kept up my visits, until at last he always stopped his prayers when I spoke to him, and seemed inclined to converse; and one day he asked me to come in and sit down, which I did upon the only seat that his cell contained—an old chair without a back. It would make my letter too long to repeat even one of the conversations I had with him. After this, once my heart was quite cheered by his saying, "Yes, the Jesus you worship is good; I believe in him." I had hardly time to reply, and all my hopes were extinguished by his repeating, "Yes, Jesus is good; Ya soo a sz Feh; Jesus is also a Buddha!" I knew but too well that this is one of the fundamental principles of Buddhism; namely, that every thing *good* in this world, in the world above and below, comes from Buddha; that he rules, controls and governs all beings, existences and powers.

I have given you this detail as an illustration of the difficulties we meet with here, and to prove what I say, that our greatest difficulty is with the Buddhists. If we talk to a Confucianist, of God, of a Saviour, of redemption, of immortality, of the resurrection or eternity, they are subjects beyond his own creed, and we may be listened to; but to a Buddhist, he has his one great ruler, subordinate gods, incarnations, redeemers, atonements,

resurrections; a heaven of dazzling glory, and a hell of unspeakable torment; nor is there any high moral duty that we learn from the Bible that is not inculcated by Buddhist books. They believe so much more than we do on every possible subject, that they seem rather offended at the *paucity* of our system of religious truth, and fancy that if there is any good in it, it is included in Buddhism; just as the old recluse at first told me "he believed, in another doctrine;" and afterward, when he knew what I did believe and saw the truth of it, he had only to say, "Yes, it is good; it also comes from Buddha," and to continue in his own ways.

And now may I ask what *you* would say to my *old friend*, for I do not give him up? After the holidays I shall go to my schools again, and as I shall have to pass his cell, shall renew my visits to him. Will you not send me a message for him? Will you not tell Dr. —, or some one of your clerical friends about him, and ask them to send me a message for him, and, above all, to pray for him?

IMPORTANCE OF SCHOOLS.

Such cases make me feel more and more the importance of schools, and of teaching the young; it seems our only hope of final success. All the other Mission Boards here, seem sending new Missionaries, clergy and lay-teachers; while ours are going away, and no one seems coming to fill their places.

Our dear good Bishop's heart is breaking, that no one is coming to assist him at Wuchang; and after Mr. Thompson leaves, there will be only Mr. Nelson and myself here.

GREECE.

LETTER FROM MISS MULLIGAN.

ATHENS, *May 21, 1869.*

I RECEIVED to-day a visit from one of our former pupils, who has been in Constantinople, and whom I have not seen for years. She spoke of the benefit she had received from Gospel teaching in the Mission-school; said the Word of God had been her consolation in all her trials; then, she gave me the account of another, who was with us, and had passed through severe discipline from our Father's hand; but she was sustained and comforted by the Word of God taught her in the Mission-school, and testified to its saving power. It was deeply interesting to me to know how the seed sown had generated so many years. Truly, the sowing, the reaping and the rejoicing, is sure to all who build upon the true foundation, and teach *not* the tradition of man for the commandments of God! The personal intercourse with the members of the Greek Church is constant; and it is our privilege to lead them to Him who came to fulfill the law, and say unto them, individually and personally, the obedience of faith *must* be the evidence of their union with the true body of Christ; for it is written, "To the law and to the testimony; if ye walk not

after this rule, the light is darkness—(as one of the little ones said of the natural day, when the clouds obscured the sun—"The light is darkness.") I am happy to inform you that Mr. B. has made much progress in the language, and sees, I think, clearly how much good can be done to the people by the Churches of America and England, if personal religion is the desire of those who come to instruct and guide the ignorant asking for more light. As Mr. B. said a few days ago, if any one wishes to see the baneful effect of Ritualism, let him visit Greece.

HAITI.

JOURNAL OF REV. J. T. HOLLY (COLORED).

April 13th, 1869.

ONE of the public school-teachers of this city called at the Rectory to-day, to ask for a copy of the New Testament, and to converse with me upon the subject of religion. He had followed with great interest and attention, the services of the Church for several months past; particularly, the special services held during the season of Lent just closed. It gave me great satisfaction to be able to put a copy of the New Testament in his hands and to enter into a religious conversation with him. He was baptized and made his first communion in the Church of Rome, and is one of the few Roman Catholics here who have received the Apostolic Rite of Confirmation by the occasional visitation of Roman Bishops to this island previous to the concordat of 1860. He was confirmed by the late Rt. Rev. Dr. England, Roman Catholic Bishop of Charleston, S. C., who came here as Papal Legate about 1835-6.

He had a just appreciation of the sacraments he had received as divine ordinances; but, he complained of the want of edification from the manner in which the Roman Church administered them, it being done in a dead language, and without a biblical exposition of the nature of those ordinances and a reference to the dispositions required in those who approach them. On this account he has, for years, made it a point to assist at the meetings of the Wesleyan Methodists, where the Scriptures are read and the services conducted in the vernacular tongue; but, so far, he had not been sufficiently impressed to unite with that denomination. But having recently followed our services, he had felt himself powerfully operated upon by them, finding therein that edification which was wanting in the Roman ceremonies.

After some further explanations made to him in regard to the absence of pictures, images, etc., etc., from our worship, I finished our conversation in commending him to that One, "Who, alone, can order the unruly wills of sinful men," and "without Whom nothing is strong, nothing is holy."

April 18th.—At the weekly conference held with my catechists to-day, I laid before them a plan for establishing weekly catechisings in the different sections of the city, assembling for that purpose the children in their respective neighborhoods, and visiting the families from house to house in order to converse with parents on the great business of salvation, so as to obtain their

concurrence in this matter in presenting their children for religious instruction. The Catechists, male and female, expressed heartily their willingness to enter into the plan suggested, and it was resolved to enter upon its execution after some preliminary arrangements as to places for catechising in the different sections of the city, to be reported on at our next weekly Conference.

April 21st.—An officer of the Custom House in this city, who is strongly evangelical in his convictions, and who attends very regularly our services, made application to me to-day for a Prayer-book for a Roman Catholic lady who had accompanied him to one of our special evening services during the Lenten season. He informed me that she was profoundly impressed with the simplicity of the service, and the edification derived from its being said in a language which she could understand. On this point she made comparisons not very favorable to her own place of worship; and he assured me that it was his conviction that she was so shaken in her attachment to the Roman Church by that visit, that she could never have peace of mind hereafter in that communion.

April 25th.—After morning service this day, one of the local preachers of the Methodist Chapel (established here by some of the American emigrants who came hither in 1824) presented to me one of his friends, a Roman Catholic from Louisiana, who had assisted him at the service. This friend had been in Haiti for ten years past. He is dissatisfied with the Roman Church, because he does not receive the Scriptural instruction that he feels his soul needs; and as he is not inclined to become a Methodist, my friend the local preacher in question, with great liberality (and who, by the way, signed the memorial in favor of the establishment of the Church in Haiti sent from here to the General Convention in 1862), brought him to me. In conversing with this religious inquirer, he seemed to manifest sound religious convictions, and needed only joy and peace in believing. He needed to be built up day by day, more and more, in the most holy faith by the unfolding of the Word of God, which is too much of a sealed or neglected book in the Church of Rome.

He expressed himself much gratified and profited by my explanations, and left me with a promise to visit me again for further instructions. Gave him some tracts to read published in French by the Society for Promoting Christian Knowledge in England.

At the weekly conference with my Catechists held in the afternoon of this day, definite arrangements were announced as having been made to hold weekly catechisings in the centre and at the two extremities of the city, as follows: at the extremity called Morne-à-tuf, Wednesday afternoon, at the house of a Catechist in the central part of the city; Thursday morning, at the church, and at the extremity called Belair; Friday afternoon at the house of a member of the church. The catechumens from all those sections to be assembled at the church in the afternoon of the last Sunday in each month, for a general review of Scripture lessons and catechising, with other religious

services. To secure uniformity in teaching, the lessons to be taught each week in those diverse sections, to be given out and explained by the Rector to the Catechists at the weekly conferences on Sunday, before afternoon service.

May 2d.—At the end of the service to-day, was called on again by the friend from Louisiana. He expressed his delight at the edification he derived from the manner in which the Holy Communion was administered in our church during the service this morning (the day of our monthly Communion), which he had witnessed for the first time among us. He informed me that he had read the tracts which I had given him with much satisfaction (one of them was entitled "*The Purifying Blood*," *Le Sang Purificateur*), and that he had decided to join our Church. I received him as one of my parishioners, but required him to call on me again for further conversation and instruction preparatory to receiving the Holy Communion.

At my weekly conference with the Catechists held in the afternoon of this day, we had to deplore a great conflagration which took place a few days since on the Belair, by which the house of one of our members where the catechising of that section was appointed, with many others, was consumed. It was decided that the catechisings in that quarter, be held from house to house, among those who still remain there, until another place for assembling the children can be obtained.

May 6th.—At the close of Divine service this morning commemorative of the ascension of our Blessed Saviour, I had another very serious and earnest spiritual interview with the friend from Louisiana, and accorded him permission to present himself for the first time to receive the Holy Communion as a member of our Church, on Whitsunday next, the 16th inst.

EXTRACT FROM THE JOURNAL OF REV. J. ALEXANDRE, CABARET QUATRE.

April 13th.—Returned from a journey in the mountains of Léogane. In spite of the discouraging circumstances growing out of the civil war, I have been able to make, by the grace of God, a very satisfactory missionary journey through those mountains, visiting several families, with whom I held prayers and to whom I read and explained the Word of God. On Sunday, the 11th inst., had thirty-two persons present at public worship. Felt moved to read and comment on the 18th chapter of Ezekiel, and give to my hearers a word of evangelical exhortation. After service I was notified of several infants to be baptized at my next visitation. In returning home, Monday, the 12th inst., held a service for prayer at the house of one of the vestrymen of the Church at Cabaret, where the neighbors had assembled. Several of the leading members of the Church in the place are still absent, doing military duty in the service of the Government operating against the rebels at Jacmel. My earnest prayer to God, is, that our troubles may soon end, so that, our work may go on with renewed vigor, for the field is truly ripe for the harvest.

ANNUAL REPORT OF REV. J. ALEXANDRE.

CHURCH OF THE GOOD SHEPHERD, }
CABARET QUATRE, HAITI, May 12, 1869. }

Families, 50; Baptisms, infants 5; Communicants, admitted 10, lost by death 1, present number 39; Marriages, 2; Burials, 2; contributions for objects within the parish, \$60.

The troubles that Providence has sent upon this country have produced such a searching of hearts, that at the last visitation made to this congregation in the mountains, ten men, heads of families, presented themselves to be enrolled as members of the Church.

ANNUAL REPORT OF REV. J. T. HOLLY.

CHURCH OF HOLY TRINITY, }
PORT AU PRINCE, HAITI, May 10, 1869. }

Families, 40; Baptisms, infants 12; Communicants, admitted 15, added by removal 1, lost by removal 9, lost by death 1; present number 63; Marriage, 1; Burials, 7.

Contributions—Objects within the parish: Communion alms, \$45.78; monthly collections, \$102; total, \$147.78.

Sunday-school—Teachers, 5; Scholars, 47.

REMARKS.

1. The civil war that has been raging in Haiti for the last twelve months has sensibly affected our Sunday-school more than any other of our parochial operations during the past year. Early in May, 1868, the suburbs of the city, where our Mission of the Holy Comforter was established, were burnt by order of the Government as a necessity of war, and the inhabitants of that quarter were ordered to remove within the corporate limits of the city. This was done in order that the Government might the more effectually repel the rebel forces then laying siege to the capital. The branch of our Parish Sunday-school connected with that missionary effort, and which numbered 15 scholars, had, therefore, to be abandoned; and the destitute families thus deprived of homes, have been so dispersed ever since, that we have not been able to gather together again the children that we then lost by the suppression of that branch of our Sunday-school. Furthermore, the misery entailed upon all classes by this dreadful war, has also caused several of our most efficient teachers to leave Haiti. Hence, there has been a sensible diminution, both of teachers and scholars, in our Sunday-school since making our last annual report. Nevertheless, in order to make headway against these very discouraging circumstances, and to regain by the most indefatigable efforts the ground thus lost, the parish, within the limits of the city, has been divided into three districts; and weekly catechisings have been established in each district, carried on by the few zealous and devoted

teachers that still remain at their posts, and, who, also, meet together in weekly conferences with the Rector, to review the lessons to be taught; to report results obtained; and to consult on plans for the future. These conferences are designed to give unity to our parochial teaching and efficiency in the prosecution of our parochial work. This plan having been put in operation within the past month, is therefore an experiment too recent to have arrived at any mature results. Nevertheless the prospects already developed, make us very sanguine that, by God's grace and continued perseverance in well-doing, much good will thereby be ultimately accomplished.

2. By a very liberal donation made as a thank-offering to Almighty God for a special blessing received (and placed at our disposition), by an earnest and known friend of the Mission, we have been able to pay off entirely the debt that was due on our Church lot, so that our Church property is now free from all incumbrance. By the generosity of the same Christian lady, we have also received a goodly number of moral and religious books in French and English, which form at this moment, a circulating library in our parish, and which, we trust, is exerting a silent influence for good upon the minds and hearts of many whose ears the voice of the living preacher does not reach.

3. Finally, I cannot close these remarks without expressing my solemn conviction, based on close observations, in reference to the future prospects of our work in Haiti. To this effect, therefore, let me say that the actual civil war, horrible as it is in all its details of blood and devastation, is, after all, but a providential chastisement of our heavenly Father, sent upon rebellious sons whom He still loves most tenderly, in order that they may thereby be brought to think of Him, repent and turn from the error of their ways and live; for as God lives, He has no pleasure in the death of the wicked. And we already descry prospects of such a happy result in a better future for Haiti. We see it, first, *spiritually*, in that, men, hitherto the most indifferent to and sceptical about religion, have become serious inquirers, and in some cases penitent, converts to God, as our special Lenten services this year have borne ample witness. We see it, secondly, in a *social point of view*, in this, that, in spite of the abnegation of social and domestic relations imposed by camp duty, marriages, even among soldiers under arms, have been wonderfully multiplied. And we see it, in the third place, *industrially*, because, in spite of so many masculine arms taken away from productive industry, the cultivation of the ground, so as to make headway against the misery engendered by war, is now carried to a point never before known in Haiti since its war of independence. Hence, this *spiritual* awakening of the religiously dead; this multiplication of family ties hitherto too much depreciated in Haiti; and this *new impetus* thus given to the noblest of industrial pursuits, are so many pledges that Haitien society will be ultimately settled upon a better and happier basis than ever before, when this desolating storm of war shall have been forever past and gone.

GENERAL MISSIONARY INTELLIGENCE.

ENGLAND.

THE ENCOURAGEMENT WHICH GOD HAS GIVEN :—The encouragement which God has given at the various Foreign Mission Stations, is thus spoken of in the annual report of the Church Missionary Society :—

“Western Africa exhibits rather a Church than a Mission. The infant Church in the Yoruba country has risen from its ruins, but not even one stone has been touched by the European Missionary. The Niger Mission has successfully endured persecution, and will soon be strengthened by additional Native Pastors. The great reflux wave which now carries back Christianity from the West to the East, flows with a quickening power over the long barren soil of Palestine. In China the converts multiply, notwithstanding the jealous prejudices of the ignorant and the active persecution of the learned. The Native Churches in South India ‘lengthen their cords and strengthen their stakes.’ In North India the Christian Ministry receives within a single year the learned Moslem convert and the simple Missionary Catechist. Indeed the Native Ministry may well be adopted as the measure of Missionary success. Within the year it has increased thirty per cent. The ordained Natives differing much in race, language and country, are about 120 in number. Vividly does the picture of Missionary labor in the very earliest days of the Gospel rise before the mind. The words seem to fall on the ear, ‘the number of the names together were about an hundred and twenty.’ Here, however, the parallel ceases, for while the Scripture record is concerning disciples in the city of Jerusalem, the Missionary statement is concerning Ministers in ‘the uttermost parts of the earth.’ These Jerusalem disciples might possibly be the poor saints for whom St. Paul collected contributions; but the Native Ministers stand forth to the Missions of our day, largely supported by their own people.”

BAPTISM OF THE QUEEN AND PRIME MINISTER OF MADAGASCAR. —The annual report of the London Missionary Society, thus notices the highly important events which have recently occurred in the Mission in Madagascar :—

“The report of the Mission in Madagascar speaks of twenty thousand hearers added to the congregations during last year; and returns the converts at thirty-seven thousand persons, including, seven thousand members.

“Now we hear on the very eve of the anniversary that the Queen herself has been baptized. Humbly and simply, like one of her subjects, she has sought instruction from her Native pastors; has told the story of the growth of her convictions, and has not been afraid to confess her faith before her people. The Missionaries write thus to the Directors :—‘The most important matter I have to communicate this month is, that on Sunday, February 21, the Queen and Prime Minister were baptized by Andriambelo. A large number of the leading officers were present, and the fact was made

as public as possible. On the Friday evening before baptism was administered, Andriambelo and Rahanamy—one of the pastors at Ambohipotsy—were sent for to converse with the Queen and Prime Minister, and to examine them as to their belief in the Saviour, and their reasons for wishing to be baptized; and their answers, Andriambelo says, were very satisfactory. In conversation she told them that in former years, when she was still a girl, one of the former Mission preachers, at present co-pastor in one of the churches, was appointed to teach her reading and writing, but he being afraid of the Queen, did not say a word to her about the Saviour or the Gospel. Her late brother was at that time acquainted with Andriantsiamba, one of the four who were afterward burned at Faravohitra, and he used to receive visits from him. This man, Andriantsiamba, took occasion to speak to the young girl about the Saviour and the salvation of the soul. And this, the Queen says, was her first introduction to some knowledge of the Gospel. The Prime Minister also states that, during the same days of darkness, he received a copy of the Scriptures from one of the last of the martyrs, Razafinarina, and that he used to keep it hid within the courtyard, in a part of the inclosure where the Queen kept her fighting bulls. The ways of God are wonderful, and we possibly may at the present time be reaping fruit from seed then sown in tears.’”

BASUTOLAND.

A CONSISTENT DEPORTMENT UNDER EXTREME HARDSHIPS.—The Orange Free State authorities, South Africa, having suffered from the depredations of the heathen Basutos, made war upon them, and subduing them, failed to discriminate between heathen and Christian Basutos, and so broke up the Mission stations of the French Protestants. Now how has this hardship been endured? Mr. F. Daumus, one of the Missionaries, writes:—“These poor people sought shelter in the caverns and under the rocks, and suffered the greatest hardships and famine, from which many died. We have learned with the greatest satisfaction, that wherever they went in the mountains, they kept together, and the most advanced in Christian experience exhorted the others, particularly on the Sabbath. Though they left behind all their worldly goods they did not leave the Word of God, printed in Basutoland, and which was in the hands of thousands. This precious Word produced glorious effect, strengthening their faith in the Saviour.”

Two stations in the mountains, at Berea and Thaba-Bosigo, were not reached by the conquerors. To them the refugees have flocked. Mr. D. says of the Missionaries at these stations:—

“The brethren write to me that the spiritual work is so great that it is overpowering them; so large is the number of hearers that they are unable to satisfy their wants. The churches are crowded to excess; hundreds remain outside; and whilst Divine service is going on in the churches, large congregations hear the Gospel from some Missionary in the open air. We

have baptized recently seventeen catechumens, who are greatly rejoicing in the Lord. The number of inquirers is increasing every day, and God's grace is manifested in the conversion of many. Even heathen chiefs entreat our brethren to send them native teachers, that they may learn to pray and to read the Word of God."

As the Orange Free State has now passed from the hands of the Dutch Boers to the control of the English authorities in South Africa, a recurrence of such events is prevented.

INDIA.

LUTHERAN MISSIONARIES AND CONVERTS JOINING THE CHURCH OF ENGLAND.—We have beforetime alluded to the highly successful labors of some German Missionaries in the mountain province of Chota Nagpore, India. During the past twenty years they have baptized more than ten thousand converts to the faith. Circumstances have led these devoted men and most of their converts to desire to be received into the Church of England. Their application to the Bishop of Calcutta for admission into the English Church was supported by the Calcutta committee of the Berlin Missionary Society, which had collected most of the funds for the maintenance of the Mission, and by a petition signed by all the residents of the neighborhood of the Mission. The Bishop has granted this request, thus adding seven thousand Christians to his flock. On Sunday, April 19, the Revs. F. Batsch, H. Batsch and H. Bohn were ordained Deacons and Priests, and Wilhelm Luther, a native pastor, was ordained Deacon in the presence of a congregation of about eleven hundred, of whom about half received the Holy Communion; forty-one natives were baptized and six hundred and thirty-three confirmed.

BRITISH COLUMBIA.

TEN YEARS' WORK AMONG THE INDIANS.—*The Church Missionary Intelligence* has an interesting article founded on a recent book entitled, "Matlahkatlah: a Ten Years' Work Among the Indians." It is the narrative of Mr. Duncan's mission to a tribe of Indians on the shores of the North Pacific, not far from Vancouver's Island, to which mission reference has been before made in our pages. From this narrative it appears that it was in June, 1857, that Mr. Duncan attempted, with fear and trembling, his first address in the Tunishean language. He afterward went to the abode of chief after chief, and found the people very ready to hear him. After making some progress in conversion, he found it desirable to rear a new village as the home of the Mission. In May, 1862, Mr. Duncan took possession of Matlahkatlah, accompanied by about forty Indians. In ten days they were followed by about ten times as many more, and the numbers went on increasing. A congregation of about five hundred souls has been formed, the greater part of whom have been baptized; and there are converts at other places. In the gardens at Matlahkatlah, about one hundred and fifty in

number, the potato is cultivated with much success. These are but the outward indications of the inward change. "Beneath the soil of Mr. Duncan's garden many skulls were exhumed; but this was not the burial-place of the Tunisheans. These were the bones of slaves murdered on feast-days to display power and wealth. It was a saying, that every chief's house was planted on the dead bodies of slaves. Now all is changed; no sound of heathen revel or dark magic is ever heard at Matlahkatlah. The Cross of the Prince of Peace surmounts the chief building, which is the house of God; and the church bell daily draws glad hundreds of Indians to lift up their hearts in spirit and in truth to their Great Father."

MISCELLANEOUS.

BOYS' BOARDING-SCHOOL AT SHANGHAI.

A BOARDING-SCHOOL for boys has been opened, under the charge of Miss Fay, at Shanghai. Three scholarships have been taken by three ladies of Pittsburg, Penn., who have remitted to the treasurer ninety dollars for that purpose. Miss Fay, encouraged at this fact, writes in reference to it thus:

"I fancy there is hardly an Episcopal church in any of our large cities in which three ladies could not be found who would give quite as much for the support of Mission schools, should a claim be urged by some one who could reach the heart and conscience.

"Bishop Williams seems desirous that my school should be increased to twenty scholars at least. I have fourteen now, and he has promised to support one boy for five years. He asked me before he left Japan to write you again, urging the claims, or rather the wants, of the boys' boarding-school. The school is still small, compared with our former schools (before the late war in the U. S.), not more for the want of funds than for the want of suitable accommodations for the boys. I have only a small shed-like house of one story for the school-room and the kitchen. The scholars sleep in two or three low shed-rooms, which were supposed to be my allowance of kitchen and store-rooms when I removed to this house; but as I am only *one*, and entertain no company, I have moved 'top-side,' as the Chinese would say, and make my dining-room to do the duty of dining-room, kitchen and study; and when it rains I call the boys into the same room to recite their lessons.

"I have still four day-schools, and I often go to Kong-wan with Mr. Nelson. I have there a very interesting class of women that I teach; and Mrs. Nelson has a day-school there also.

"In the last year I have been, at the request of Bishop Williams, with our native pastor, Wann-Chai, in his pastoral visits to the Church members living in the city, on Friday before each Communion. There are many families that we visit, the ladies of which he cannot see unless some lady is with him.

I find these visits very interesting, and I trust profitable both to those whom we visit and to myself.

"I have been pleased in visiting, among others, the families of some of my former pupils, who are living in fine, comfortable houses (some of them even elegant), surrounded by their little families, and in several instances the father and mother living with them, and all so contented and happy, and so full of gratitude and thanks to me, and to Tien long ku Zung (*God in heaven*), as they said, who had put it into my heart to nourish and educate their sons, which gave them the means of supporting their aged parents. Then the old ladies would call their grandchildren and tell them how I had taught their papas, and that they must love and honor *Fee-tu-ta*, and call her *Grandmama*, which, also, is considered a great honor. I could not help crying over the happy little prattlers as they muttered their thanks in a childish Chinese; and in my heart I thanked my heavenly Father that He had called me to teach Chinese boys in China; and I felt more than repaid for years of toil and anxiety; nor have I ever regretted that, in accordance with the wise and large-hearted views of Bishop Boone, I taught them English. It has given them a position and influence that all the Chinese in the Empire could not have given them."

FACTS AND INCIDENTS IN MISSION LIFE.

A MISSIONARY of the Church Missionary Society at Sierra Leone, West Africa, in his journal says: "A certain Mohammedan has been in the habit of attending to me almost weekly since I came for the second time to this station. I gave him an Arabic New Testament prior to my leaving for Europe, and to-day he told me that he had sent it to his father in the Foulah country. He was extremely glad when he found that in lieu of it I could now supply him with an Arabic Bible, copies of which I received from the British and Foreign Bible Society on my last return to Africa. In exchange for this Bible I received from him one of their peculiar charms, consisting of some sheets of paper filled with select passages from the Koran, sewed up in leather, which they tie with a leather string around their necks, the little epitome hanging down in front." Rev. Mr. Graaf says: "Whilst taking my lesson in Susoo to-day, I was surprised to find that according to my interpreter the Susoos have no word to express the act of *praying*, and none for *God*. After many repetitions of the words 'to pray,' and inquiry respecting it, I found that all along he had misunderstood me; for while I had been speaking of *praying*, he had understood me as *playing*. Having pointed out my mistake, and asked for the desired word 'to pray,' he frankly told me that they had no word corresponding with it, because the Susoos never pray and knew not what praying was. (A word similar to it they have learned from the Mohammedans, but not of Susoo origin.) This circumstance gave rise to a train of thought in my mind of the most affecting kind. A nation without prayer, without God, even without the names—what better illustra-

tion could there be of that Scripture, 'without God and without hope in the world?' The only religious notions which the Susoos have are those imbibed from the Mohammedans. Their opinion is that the Mohammedan religion teaches blacks the art of healing diseases, and of protecting from dangers by means of writing charms taken from the Koran, and that the Bible teaches white people how to make money. This is the character which Europeans have carried into the interior of Africa of their religion! Need we then wonder that natives cannot be made to believe, much less to understand, the disinterested motives of Missionaries in going to them, when their religion, their money and their skin are thus identified?"

NOTICES.

DR. HILL and Mrs. Hill, who sailed from New York, May 5th, arrived in safety and health at Athens on the 3d of June.

MISS MARY B. BALDWIN, long connected with the Greek Mission, has retired from the same, and joined her sister, Mrs. Hay, at Jaffa, Syria. _____

THE REV. W. J. BOONE, son of the late Bishop Boone, has been appointed Missionary to China.

THE REV. MR. THOMSON and family arrived in the United States, the last week in May.

MR. PAULUS, a faithful teacher in the Orphan Asylum, Cape Palmas, died of consumption, May 24.

THE degree of A. M. in course was, at the late commencement of Kenyon College, conferred on the Rev. Yung Kiung Ngan, Missionary, native of China, residing at Wuchang.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from June 1st, 1869, to July 1st, 1869, inclusive:—

MAINE.			MASSACHUSETTS.		
<i>Saco</i> —Trinity.....	\$10 00	\$10 00	<i>Dorchester</i> —Martin L. Bradford, Esq.....	\$100 00	
RHODE ISLAND.			<i>Lowell</i> —St. Anne's, \$27; for sub. to <i>Cavalla Mess.</i> , \$1..	28 00	
<i>Bristol</i> —St. Michael's, five cent col., \$57; General, \$14.	71 00		<i>Newburyport</i> —St. Paul's, per A. C. M. Society.....	25 00	
<i>Providence</i> —St. John's Philanthropic Society, for Missions in West Africa, \$278.62; five cent collection, \$47.30....	325 92		<i>Springfield</i> —Christ, a member..	2 00	\$155 00
<i>South Portsmouth</i> —St. Mary's.	3 00		CONNECTICUT.		
<i>Westerly</i> —Christ S. S., at Rev. Mr. Auer's discretion, per A. C. M. Society.	317 51	717 43	<i>Hartford</i> —Trinity, a member..	100 00	
			<i>Milton</i> —Trinity.....	2 50	
			<i>New Haven</i> —St. Thomas' S. S., for Greece.....	20 00	
			<i>Portland</i> —Trinity.....	15 00	

Southport—Trinity..... \$14 44
Waterbury—St. John's, a lady. 7 32 \$159 26

ALBANY.

Cooperstown—Christ..... 10 00 10 00

LONG ISLAND.

Bay Ridge—Christ, five cent col. 26 50
Brooklyn—Family box, for Bible distribution in China. 17 00
Whitestone—Grace..... 68 00 111 50

NEW YORK.

New York—St. Michael's S. S. Class 2..... 2 90
" Brother and sister's Missionary box, for Japan 5 00
" General Theo'l Seminary, Miss. Union.... 12 25
" Cash for Rev. Mr. Hoyt's outfit for China, per A. C. M. Society..... 400 00
" Miss Julia Mills, per A. C. M. Society..... 7 50 427 65

WESTERN NEW YORK.

Niagara Falls—A friend, \$40; do. \$10; Miss. box, \$7. 57 00

NEW JERSEY.

Elizabeth—Christ..... 40 78
" St. John's, a communicant, for the education of a child in Africa, \$20; S. S., for Africa, 50cts.; S. S., for Orphan Asylum, Cape Palmas, Africa, \$20; A. S. R. J., for Africa, 50 cents. 41 00
Hammononton—A little friend, for Missionary to Japan. 25
Madison—Grace, for Bishop Payne..... 53 58
Mont Clair—St. Luke's S. S., for Africa..... 27 41
Newark—Grace..... 20 00
Paterson—St. Paul's, subject to order of the Rev. J. G. Auer..... 15 00 198 02

PENNSYLVANIA.

Carbondale—Trinity..... 8 65
Carlisle—St. John's..... 20 86
Cheltenham—St. Paul's, for Orphan Asylum, Cape Palmas, Africa..... 75 00
Germantown—Christ S. S., for Rev. Mr. Auer's horse, per A. C. M. Society. 12 50
Lower Dublin—All Saints'.... 68 20
Mt. Hope—Hope Church..... 1 50
Mt. Airy—Grace, 5 cent col. per A. C. M. Society..... 32 50
Philadelphia—Willie W. Nolen, for Dr. Hill..... 5 00
" Mrs. I. W. Morris' subscription to *Cavalla Messenger*..... 1 00
" Emmanuel Miss. Assoc'n 25 00
" Mediator S. S., for China. 73 34
Upper Providence—St. Paul's Memorial Church, for China, \$10; Japan \$6.65..... 16 65
West Chester—Holy Trinity, Colored S. S..... 51 65 386 85

PITTSBURG.

Franklin—St. John's..... 20 48
New Castle—Trinity..... 2 00
Pittsburg—St. Andrew's (semi-

annual payment), for W. Brewer and J. Scovill, \$30, China; * for education of William Brewer, Africa, \$25; five cent collection for Africa, \$22 50..... \$77 50 \$99 98

DELAWARE.

Christiana Hund.—Christ, five cent col. for Mrs. Nelson's school, \$36.80; General, \$5; five cent col. to Jan. 3, \$40.50; S. S., for Mr. Nelson's school \$46; Miss Fay's school, \$20, per A. C. Missionary Society.... 148 30
Newark—S. M. Curtis, \$25; F. A. Curtis, \$10, per A. C. M. Society..... 35 00 183 30

MARYLAND.

Baltimore—Trinity..... 5 00
Beltsville—St. John's S. S..... 5 56
Upper Marlboro'—Trinity, per A. C. M. Society..... 10 00 20 56

EASTON.

Trapps—Whitemarsh Parish, two young ladies.... 2 00 2 00

VIRGINIA.

Charlestown—Zion, per A. C. M. Society..... 5 75
" Zion, for Rev. Mr. Auer. 16 50
Charleston—St. John's..... 5 00
Halifax C. H.—Mary S. and R. B. Walker, for Japan. 1 00
Theological Seminary—Missionary Society, for scholarship in China, \$50; do. in Africa, \$37.50; General, \$100..... 187 50
Verdon—St. Martin's Parish, Wayside Colored S. S., for Rev. Robt. Nelson, China..... 1 50 217 25

NORTH CAROLINA.

Lincolnton—St. Luke's..... 3 85
Pittsboro'—St. Bartholomew's. 5 00 8 85

SOUTH CAROLINA.

Mary and Anna, for Missionary to Japan..... 50
A friend for Japan..... 1 00 1

GEORGIA.

Rome—St. Peter's, for Bishop Williams, China..... 30 00 30 00

ALABAMA.

Cowles Station—Arthur Mower. 55 55

ARKANSAS.

Spring Hill—S. S. Missionary box, for Greece..... 2 00 2 00

KENTUCKY.

Frankfort—A little girl, for China..... 25 25

OHIO.

Cincinnati—St. John's S. S.... 96 18
Circleville—St. Philip's S. S.... 89 34
Cleveland—Gussie's Missionary box, and collection for Rev. Mr. Auer..... 10 12
Norwalk—St. Paul's, for Rev. Mr. Auer, per A. C. M. Society..... 66 00
Springfield—Christ S. S..... 40 00 301 64

* The amount acknowledged in the March number was for the same object.

WISCONSIN.		MISSOURI.	
<i>Fon du Lac</i> —St. Paul's.....	\$20 00 \$20 00	<i>St. Louis</i> —St. John's.....	\$6 60 \$6 60
MICHIGAN.		MISCELLANEOUS.	
<i>Jackson</i> —St. Paul's.....	10 00	A dying mother.....	10 00
<i>Ypsilanti</i> —St. Luke's, five cent collection.....	8 00 18 00	Palmyra Churchwoman.....	5 20
MINNESOTA.		Cash.....	46 00 61 20
<i>Faribault</i> —Good Shepherd....	18 93	LEGACIES.	
<i>Stillwater</i> —Ascension.....	5 00 23 93	Estate of Mary E. Wood.....	11 00
KANSAS.		Estate of Rev. J. Dowdney.....	3,360 00 3,871 00
<i>Lawrence</i> —Ellen L. B. Vail, a thank-offering.....	50 00 50 00		\$6,651 32
		Amount previously acknowledged....	71,080 11
			<u>\$77,731 43</u>

CONTRIBUTIONS TO THE MISSION HOUSE of the Protestant Episcopal Church in the United States, located at No. 3518 Lancaster Avenue, West Philadelphia, from April 10 to July 10, 1869:—

O. Metcalf, \$20; Joseph H. Hill, \$20; H. J. Lynch, \$10; J. P. H., \$10; J. M. K., \$5 (all the above of Pittsburg, Pa.). Christ Church, Allegheny, \$20; S. S. of St. John's Church, Somerville, N. J., \$5.50; B. G. Bakewell, Pittsburg, \$5; Reuben Miller, Pittsburg, \$10; Otis Daniell, Boston, \$20; Church of Nativity, Phila., \$57.31; S. S. of Church of the Redeemer, Lower Merion, Pa., \$40.97; Rev. J. Sanders Reed, Easton, Pa., \$30; Grace Church, Lawrence, Mass., \$25; St. Andrew's Church, Pittsburg, Pa., \$15; Mrs. L. L. Pittsburg, \$10; F. H. Henson, Cincinnati, \$25, and cash \$5; Christ Church, Germantown, per A. P. M. S., \$25; Christ Church, Bay Ridge, N. Y., \$83.97, per A. P. M. S.; Grace Church, Mount Airy, Pa., per A. P. M. S., \$106.65; S. S. St. Paul's Church, Schuylkill Haven, Pa., \$10; a few members of Grace Church, Honesdale, Pa., \$24; Samuel Harlan, Jr., Mrs. A. K. Hollingsworth, Jesse Lane, \$50 each, and Gregg Chandler, of Wilmington, Delaware, \$10 (the last four through Bishop Lee); Rev. A. F. Blake, Avondale, \$50; St. John's Church, Chicago, \$34.90; Anna R. Drake, Lock Haven, Pa., \$5; Grace Church, Georgetown, D. C., \$10; Mrs. Thompson, Troy, N. Y., \$5; Trinity Church, Phila., \$30; members of Christ Church, Christiana Hundred, Delaware, \$65; S. S. of St. Paul's Church, Mount Vernon, Ohio, \$10; S. S. of All Saints' Church, Portsmouth, Ohio, \$50; Christ Church, Pottstown, Pa., \$19.52; St. John's Church, Elizabeth, N. J., \$50; Church of the Advent, Phila., \$54.61; Y. M. Bible-class, Church of the Atonement, Phila., \$15; A. M. Tredwell, N. Y., \$25; Rev. J. H. Hobart, D. D., \$31; Madison, N. J., \$20; S. S. of P. E. Church, Norwalk, Ohio, \$50; Trinity Church, Newark, Ohio, \$31; Mrs. S. S. Severance, Grundy Centre, Iowa, \$5; St. John's Church, York, Pa., \$100; St. Matthew's Church, Bedford, N. Y., \$45.08; S. S. of Christ Church, Germantown, Pa., \$12.50; St. Peter's Church, Baltimore, \$300; S. S. same, \$126.52; St. John's Church, Cincinnati, Ohio, \$100; Christ Church, Glendale, O., \$34; Miss McMillan, Phila., \$5; Miss Aldridge, \$1; William L. Rehn, Phila., \$25; members of St. Luke's Church, Altoona, Pa., \$31.25.

Special contributions toward liquidation of mortgage on Mission House as follows, viz.:—

Mrs. H. B. Russell, Providence, R. I., \$100; S. E. Richmond, Providence, R. I., \$50; Louisa Beard, Pittsburg, Pa., \$100; Mrs. George H. Jackson, \$50; Mrs. R. B. Sterling, Phila., \$100; Charles A. Wood, Pittsburg, \$100; Bishop Bedell and wife, \$50; Jesse Lane, Randy Simmons, of Wilmington Del., each \$50; J. T. Ganse, Wilmington, Del., \$25; Samuel Harlan, Jr., Wilmington, Del., \$100; John W. Fuller, Troy, N. Y., \$50; Zion Church, Phila., 28.50; W. W. Frazier, Jr., Phila., \$25; H. S. Hannis, Phila., \$100; N. Parker Shortridge, Phila., \$100; Thomas M. Howe, Pittsburg, \$50; Church of Our Saviour, Brookline, Mass., per A. A. Lawrence, \$100; A. Whitney & Sons, Phila., \$500; Robert H. Ives, Providence, R. I., \$500; Ezra Bowen, Phila., \$25; Church of the Incarnation, N. Y., \$123.89; G. W. Cass, Pittsburg, \$100; Franklin Fell, Phila., \$25; Jay Cook, Phila., \$1060; N. B. Brown, Phila., \$25; Andrew Wheeler, Phila., \$100; Grace Church, Providence, R. I., \$100; St. John's Church, Troy, N. Y., \$50.

CHAS. B. DURBOROW, *Treasurer.*

NOTICE.

CLOSE OF THE FINANCIAL YEAR, 1869.—Two months only remain to the close of our Financial Year—1st October; while the embarrassments in the Foreign Missionary work, arising from the debt of last year, are far from being removed.

We earnestly ask for immediate contributions, especially from Parishes which have not made their collections, this year, for Foreign Missions.

COMMISSION

OF

Home Missions to Colored People.

AUGUST, 1869.

EDITORIAL.

FROM the beginning of our work it has been one of the main sources of encouragement to those upon whom the burden of care and anxiety in its management has fallen, that it had the cordial approval and support of the Bishops of our Church, and that the course pursued by the Executive Committee, in the main at least, had their sanction. The knowledge of these facts has been indeed cheering amid the manifold perplexities which have from the first beset the Commission, and especially its Executive officers, and have served not a little to comfort their hearts and strengthen their hands. It is pleasing, too, to know that the newly consecrated Bishops are like-minded in this respect with their seniors. Several of these Rt. Rev. Fathers have already, as presbyters, been among our warm friends and supporters; as was the case with Bishop Huntington, for whose word of kindly remembrance, spoken in his first Episcopal Address to the Convention of his Diocese of Central New York, we are most grateful. It is as follows:—

“By no means are our sympathies, and the substantial proof of them, to be confined to our own Diocesan heritage. Now, as from the beginning, the field is the world.

“No division of the Church can be richly blessed that does not dispense its bounty into each one of the great branches of evangelizing enterprise, domestic and foreign. If we would be strong at home, we must send supplies of strength abroad. The law is from the One Lawgiver, and can never be repealed. Prophecy and Gospel bind it upon us. The publication of Bibles and Prayer-books and of a diversified literature—for though Bible and Prayer-book are the prominent Church books, there are a thousand others that expand and apply them—demands an annual contribution from

us for its support. So unquestionably does the Church's ceaseless endeavor for the increase of her Ministry, together with unremitting pastoral vigilance and prayer, in public and private, to persuade Christian parents and their sons not to withhold the best life and hope of our youth from the sacred ambassadorship. *A distinct department* of our Home Missions—that which contemplates the Christian instruction and saving of the colored wards of the whole nation at the South—is *in pressing need* of help; and I am just now in receipt of a moving letter from Dr. Haight, one of the Executive Committee, setting forth, in pleasing language, both the calamities and the promises, the necessities and the opportunities, of that arm of our general service. In the felicitous order and adaptation of the Christian year, it would not be difficult, I think, if it should be thought desirable, to aim at uniformity of practice, to find Sundays admirably suited, by their ritual significance and scriptural association, for presenting each of these particular lines of beneficence, as well as each of the charitable objects already fixed in our Diocesan system."

CORRESPONDENCE.

LETTER FROM A DISTINGUISHED CLERGYMAN OF TENNESSEE, WHO FOR MORE THAN THIRTY YEARS HAS BEEN LABORING AMONG THE COLORED RACE.

IN compliance with your request I cheerfully give expression to the opinions entertained by me in regard to the situation of the negro since the emancipation, his present status and probable future. I regard his present condition as eminently one of blessing. The African was never in a better condition than the type we have in our midst. The white man is dealing, in my judgment, in strict justice with him. There is an exact equipoise between capital and labor. The white capitalist furnishes land, taxes, agricultural implements; keeps those implements in repair; *gins* the cotton, sends it to market, and furnishes upon his own credit food and rations, to be deducted from the account of the labor in the settlement at the end of the year; and gives him one-half of the proceeds of his labor. My impression is, the negro is charged his share of the expense of getting the crops to market. That would certainly be the equity of the case. These people work in squads of from eight to twenty. A prominent man among them is generally charged with the duty of selecting his squad. As far as my observation has gone, this system has worked well; the field-hands work well, and a good many of them are in other respects making a good beginning.

I have in my eye a man who has bought a tract of more than a hundred acres, at *five* or six dollars per acre; has built a cabin on it; stocked it with a couple of mules; has a wagon, ploughs, &c.; and bids fair to be quite independent in a few years. This, however, is the exception. The rule, as

were anteriorly probable, is thriftlessness and improvidence. Capital and labor are by nature allies; the negro and the capitalist are by nature friends; and this would in every instance be the case, if *questionable* intervening agencies did not contravene it. The interest of the capitalist, if there were no higher influence, would prompt him to strict and honorable dealing; and the negro, by interest, would be prompted to politeness, kindness and fidelity. This in the abstract were reasonable; in the concrete, in the great majority of cases, it is real. Last year, when cotton crops were of an average quality and quantity, the fine prices placed in many a negro's pocket more than a thousand dollars. His share of the cereals gave him bread enough for his family, pigs and poultry. When he gets a few hundreds beforehand, he invests in mules and implements of husbandry, and rents land, giving a third or fourth of the produce in payment for the use and fruit of the land. * * *

Upon the second question, I am unhappily not able to speak with so much satisfaction. The negro's future will be what the white man, under God's grace, shall make it. And this is one of the most important questions that can possibly come up to the mind of the philanthropist for consideration.

Contrast the condition of the Southern negro with the native African, and the difference between them is somewhat as that between the Caucasian and the Mongolian. But the disintegration of slavery and the disseverance of the races must react most balefully upon the morals of the colored race, unless Anglo-Saxon mercy interpose and snatch it from the Golgotha of pagan fanaticism which is manifestly opening to swallow it up. The negro has conceived a feeling approaching contempt for the religion of the white man. The writer has felt it an imperative duty to labor and toil in the interest of this race ever since he entered the Ministry; but since the disseverance of the relation of master and slave he finds it utterly impracticable to reach the negro. He has added to the Church but two persons in two years, and they have in a great degree lost caste with their own color; nevertheless, they continue faithful. They follow their blind guides, negro preachers; and the Master saith, "If the blind lead the blind," they must beyond peradventure "both fall into the ditch."

There is one thought that occurs to me: we are sending hundreds of thousands of dollars to Africa, sacrificing many of the best lives of the Church to preach the Gospel in a region fatal to the white man; while Africa at our door is left, uncared-for, to glide again into paganism. A tithe of the life and treasure expended upon heathen Africa would produce vast results, if brought to bear upon the heathen at home. I would say naught to the prejudice of our well-conducted Missions in Africa; but why overlook the manifest duty of making the most ample provision for the African race within the United States? They are now citizens of our government; help to make our laws; they have imperishable souls, the purchase of the precious blood of Christ: why should they be left thus to perish eternally?

J. J. R.

